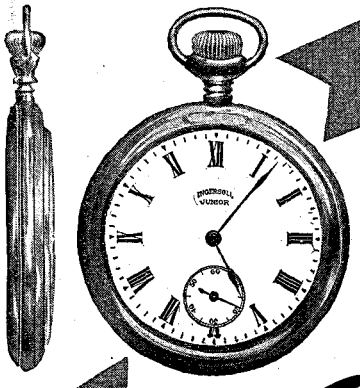
The Outlook

Volume 89 *Saturday, June 20, 1908* *Number 8*

CONTENTS

The Political Campaign 353
The End of Race-Track Gambling 354
The National Commission for Natural Resources 355
Free Speech Sustained 355
Baron Takahira at Princeton 356
Controlling the Price of Books 357
King and Czar 358
Gaston Boissier 359
A Hundred Years of Andover 359
For the Safety of Life and Limb 360
At His Post 361
A Gracious Service 361
One Solution of the Servant Question ... 362
A Teacher of Courtesy 362
Responsible Government 363
The Programme of Modernism 364
Church Unity 366
The Christian College 367
The Spectator 368
Muddling the Issues in City Elections .. 371
By H. J. Haskell
An Old-Fashioned Love Song 375
By Marie Hemstreet
How to Resume Church Unity 376
By the Rev. Newman Smyth, D.D.
The First Pan-American Scientific Congress 379
By W. R. Shepherd
My Fire (Poem) 383
By F. E. Snow
A Story of Labrador 384
By Wilfred Grenfell
More Books on Socialism 386
By H. Addington Bruce
Comment on Current Books 389
Letters to The Outlook 393

Published by the Outlook Company, **287 Fourth Avenue, New York.** Chicago Office, Marquette Building.
The subscription price of The Outlook is Three Dollars a year, payable in advance. Ten cents a copy.
Postage is prepaid by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, and Mexico. For Canada $1.20 should be added for postage, and for all other countries in the Postal Union $1.56 should be added for postage.
Change of address: When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.
Orders and instructions for advertising must be received eight days before the Saturday on which it is intended the advertisement shall appear.
Copyright, 1908, by the Outlook Company. Entered as second-class matter in the **New York Post-Office.**



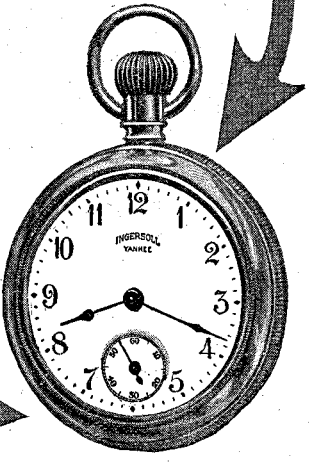
$1

A New, Thin-Model Ingersoll Watch

Here is a new, small size, thin-model, gentleman's watch—an exact duplicate in size and appearance of any of the high-priced, fashionable, thin-model watches made for men. The new Ingersoll "Junior" is the only low-priced, thin-model watch in the world—a *guaranteed* time-keeper, and the latest achievement of the wonderful Ingersoll factories

Ingersoll

DOLLAR WATCH



The famous "Dollar Watch" is still the most popular watch, and the most practical and inexpensive time-keeper made. Besides the "Dollar Watch" there are other Men's Ingersolls up to $1.75, and "Midget" models for Ladies, Girls and Boys, from $2 to $5.

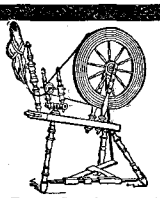
Look for the name INGERSOLL on the dial

Sixty thousand dealers sell Ingersolls—or we will send direct on receipt of price (if by registered mail, send 8c additional). Write today for free, illustrated booklet.

$2

ROBT. H. INGERSOLL & BRO.
116 Frankel Building, New York

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Reg. Trade Mark

McCutcheon's

"The Linen Store"

Housekeeping Linens, etc.

For Summer Homes and Yachts

A very complete assortment of moderate priced goods for the Dining Room, Bed Room and Bath Room.

Table Linen Specials
We are offering special values in moderate priced Table Cloths and Napkins as follows:

Napkins (per dozen)
Breakfast Size, at **$2.65, 2.75, 3.00.**
Dinner Size, at **3.50, 3.75, 4.00.**

Table Cloths
2 x 2 yards, at **$2.50, 2.75, 3.00.**
2 x 2½ yards, at **3.00, 3.25, 3.50.**
2 x 3 yards, at **3.50, 4.00, 4.50.**
2½ x 2½ yards, at **4.50, 5.00, 6.00.**
2½ x 3 yards, at **5.75, 7.00, 7.50.**
Larger sizes proportionately priced.

Summer Blankets. Cut and Bound Singly
Single Bed Size, **$4.00, 4.50, 6.00.**
Double Bed Size, **5.50, 7.50, 8.00.**

Hemstitched Pillow Cases
Of Pure Linen.
22 x 36 inches, **1.25, 1.50, 1.75, 2.00** pair and up.

Hemstitched Linen Sheets
Single Bed, **$5.50, 6.50, 7.50** per pair and up.
Double Bed, **7.50, 8.50, 9.50** per pair and up.

Hemstitched Huck Towels
$3.00, 3.50, 4.50, 6.00 dozen.

Bath Towels
Hemmed, **25c, 35c, 40c, 50c.**
Hemstitched, **50c, 75c, $1.00, 1.25.**

Bed Spreads
Light Weight Summer Spreads in English Dimity and Aerial.
Single Bed, **$2.50**; Double Bed, **$3.50** each.

Mail orders receive our prompt attention.

5th Ave. & 34th St., N. Y. Opposite Waldorf-Astoria

Good Things To Eat

are made with good ingredients.
All that is good in milk is contained in

BORDEN'S PEERLESS BRAND

EVAPORATED MILK

(Unsweetened)

Send for Recipe Book
Borden's Condensed Milk Co.
"Leaders of Quality"
NEW YORK
Est. 1857

Safety
Marketability
Possible Appreciation

These three factors are of paramount consideration to investors who desire the safety of principal, its prompt availability, and its possible appreciation in value.

We have for sale a very high grade first mortgage railroad bond, a legal investment for savings banks in the State of New York, possessing the above factors to an exceptional degree.

For full description of this bond send for circular 631.

You may require an investment possessing qualities differing from these, in which case we shall be glad to have you advise us as to your needs, in order that we may submit to you an investment exactly suited to your individual demands.

Guaranty Trust Company
of New York

ESTABLISHED 1864

Capital..... $2,000,000 — 28 Nassau Street, - New York
Surplus.....$5,500,000 — 33 Lombard Street, E.C., London

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

NEW YORK, JUNE 20, 1908

Vol. 89 No. 8

Published by the Outlook Company, 287 Fourth Ave., New York. Chicago Office, Marquette Building. Lawrence F. Abbott, President. William B. Howland, Treasurer. Karl V. S. Howland, Secretary. Lyman Abbott, Editor-in-Chief. H. W. Mabie, Associate Editor. R. D. Townsend, Managing Editor.

$3 a year
10c. a copy

The Political Campaign

At this writing, the day before the opening of the Republican Convention, the nomination of Mr. Taft is universally conceded. During the past week the National Committee has been engaged in deciding the contested cases in the delegations from various States. Contests involving 229 seats were before them, and in every case but three the decision was in favor of the delegates indorsing Mr. Taft. It has been asserted, especially by the New York newspapers, that the Committee employed what are more picturesquely than accurately described as "steam roller" methods in eliminating delegates opposed to the Secretary of War; that it was "dominated" from Washington; and that the contests were decided not on their merits but in accordance with a prearranged plan to seat only Taft supporters. But no evidence has been forthcoming that any injustice was done to any contesting delegation, and the facts seem to be that in all but the three cases mentioned the Taft delegates were the rightful representatives of the districts involved. In talking so loudly of "domination" the critics of the Administration appear to forget, though their violence probably indicates that they realize only too well, that not even the President could "dominate" the Convention and the National Committee unless he were supported by a widespread public sentiment. The nomination of Secretary Taft has been dictated, not by one man in the White House, but by hundreds of thousands all over the land. The managers of the Taft campaign claim 704 votes for him on the first ballot, with 229 votes for the "allies," as the other candidates who have delegates pledged to them have come to be called. Of the 704, 513 have been instructed for Mr. Taft, the conventions which named 36 have indorsed his candidacy, and 155 other delegates have pledged themselves to him. The votes of 49 delegates are uncertain. As 491 votes are necessary to a choice, Secretary Taft has more than enough instructed delegates to nominate him. With the Presidential nomination settled, the chief interest centers in the candidates for the Vice-Presidential nomination. Governor Hughes's victory in his fight against race-track gambling instantly started what appeared to be a strong movement for his selection for the second place on the ticket, in spite of his previous unequivocal declaration that he could not accept such a nomination. The boom, however, was as quickly ended by a second and equally definite declaration from him to the same effect. Among the other names suggested for the Vice-Presidential nomination are those of Senator J. P. Dolliver, of Iowa, Mr. John Hays Hammond, the eminent engineer, Secretary Cortelyou, Representative James S. Sherman, of New York, Mr. Timothy L. Woodruff, Chairman of the New York State Committee, and ex-Governors Guild of Massachusetts and Murphy of New Jersey. At this time, however, none of these men seems to predominate over the others, and it is entirely possible that the choice may finally go to some man who has not yet been mentioned in this connection. As the election of delegates to the Democratic National Convention goes on, Mr. Bryan seems to be attaining to almost as commanding a position as Mr. Taft has reached in the Republican party. Of the 878 delegates already selected, 668 are instructed for Mr. Bryan or committed to his support by resolutions of preference or public announcement. Twenty-two are committed to Governor Johnson and 11 to Judge Gray, and 177 are uncommitted.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The number of votes necessary to a choice, under the two-thirds rule which prevails in the Democratic Convention, is 668. Mr. Bryan's nomination seems almost as certain as Mr. Taft's. So far there has been little discussion of Democratic Vice-Presidential candidates. If New York is to be represented on the ticket, the name of Mayor McClellan, Corporation Counsel Francis K. Pendleton, or Mr. Edward M. Shepard might well be presented to the Convention.

❀

The End of Race-Track Gambling

Governor Hughes has won his fight against race-track gambling. The bills putting into effect, after thirteen years of legislative nullification, the definite prohibition of the State Constitution against bookmaking on race-tracks, last week passed the Assembly by a large majority, and the Senate by a single vote. It is now just as much a crime to gamble within a racing inclosure as it is without. The special privilege in vice on which the race-track gamblers of the State have fattened under cover of a law passed in barefaced evasion of the Constitution is ended. The end of the battle in the Senate was marked by a dramatic incident. At the regular session the vote on the bills stood 25 to 25. Between that time and the final vote at the extraordinary session last Thursday not a man changed sides. But a new vote was added on the Governor's side by the election of Mr. William Wallace to fill a vacant seat in the Senate. Meanwhile, however, Senator Foelker, of Brooklyn, had been taken ill with appendicitis and successfully operated upon. He was still very ill as the time for the final vote came on, but literally at the risk of his life he went to Albany and appeared in the Senate Chamber, visibly struggling against weakness and weariness, a few minutes before his name was called. Without his vote the fight would have been lost. His action was as heroic as any on the field of battle, with none of the stimulating accompaniments of the soldier's life. Mr. Foelker came to America as a German immigrant, unable to speak English, and began work as a baker's apprentice. His splendid fight for a legal education and to become a man of public influence entitles him to high praise and impressively indicates the possible value of the right kind of immigration to this country. He is described as "in private life a quiet, democratic man, a hard worker at all times, a good legislator, and respected by his colleagues." In sordid contrast to Senator Foelker's brave act stands the persistent opposition to the call of decency and law and order of the twenty-five men who voted against the bills. They comprised nineteen Democrats, led by Grady and McCarren, and six Republicans, of whom the most disgracefully prominent was Senator Cassidy, who explained his first vote against the bills on the ground that a telegraphic command from his boss in Washington had been altered by the operator. Not content with opposing by legitimate means the Governor in his fight for government by the people for the people, and striving to uphold "government by the bosses for the gamblers," they forced a sick man to hazard his life in order to defeat them. Even after he had reached the Chamber, the leaders of the gamblers' cause showed him no consideration; they forced the fight to a finish, apparently hoping that a possible collapse might still prevent his voting. Such fighting is unworthy. If one of the immortally disgraced twenty-five had possessed the chivalry of the average gambler, he would have arranged a "pair" with Senator Foelker and saved him from his painful ordeal without altering the result. But that was evidently too much to expect from men who held their loyalty to their bosses and to the gamblers who stood behind them superior to their oath to uphold the Constitution. It is a great victory for Governor Hughes; but it is a victory only in the first battle. The real war is against the irresponsible boss; and the forces of the boss are still in the field. The enemies of the boss cannot spare at this crisis so masterful and efficient a leader as Governor Hughes. Commanders-in-chief have to make sacrifices as well as soldiers on the field; and if the cause of popular freedom from boss

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

domination is to be won in New York, it seems essential that the present commander-in-chief should continue his sacrifice, and wrest from the bosses a renomination. The people will attend to the re-election.

❀

The National Commission for Natural Resources

Last week President Roosevelt announced the names of nearly fifty men who are, first, to advise him in matters relating to the conservation of natural resources, and, second, to co-operate with like bodies in the various States. The Commission is to be divided into four parts, and is to have an Executive Committee. One of the four parts is to consider the subject of waters, another that of forests, another that of lands, and another that of minerals. The Executive Committee has as its appropriate Chairman Mr. Gifford Pinchot, the United States Forester, to whose initiative the recent White House Conference between the President and the Governors was due. Thus, within less than a month from the adjournment of that Conference, Mr. Roosevelt has acted on the most important recommendation of that body—the suggestion to him that a National Commission should be appointed for the purposes above mentioned. The President's promptness in the appointment indicates his enthusiasm for the cause, and the composition of the Commission shows with what care he has considered how best the objects in view may be accomplished. To this end all sections of the country are represented, and in especial professional and business men have been appointed of particular ability, experience, and energy—such authorities, for instance, on waters as Professor Swain, of the Massachusetts Institute of Technology; on forests, as Professor Graves, of the Yale Forestry School, and Mr. Charles Lathrop Pack, of New Jersey; on lands, as ex-Governor Pardee, of California, and Mr. James J. Hill, the eminent railway president; on minerals, as Messrs. Andrew Carnegie, of New York, John Hays Hammond, of Massachusetts, and John Mitchell, of Illinois. On all these four Commissions there are representatives from both the Senate and House of Representatives, and from such Government Departments as the Engineering Bureau of the War Department, the Geographical Survey and Reclamation Bureau of the Interior Department, the Forestry Service and the Bureau of Soils of the Department of Agriculture. We trust that there will now be formed a similar Commission in each of those States interested in the improvement and use of waterways, in preventing floods and preserving forests, in reclaiming arid or swamp land, and in conserving and using mineral deposits.

❀

Free Speech Sustained

The Supreme Court of Missouri has come to the rescue of freedom of speech and the intelligent discussion of the merits of candidates for public office, and at the same time has destroyed a weapon which the practical politicians have been forging for the overthrow of civic leagues and municipal voters' organizations. As our readers will recall, the Legislature of Missouri passed, and Governor Folk for some inscrutable reason approved, a bill requiring, among other things, that all leagues, committees, associations, and societies formed for the purpose of investigating the character, fitness, and qualification of candidates or nominees for public office, should state in full on what facts they based their report or recommendation, and give the names and addresses of all persons furnishing the information concerning such candidates or nominees; and, moreover, should state in full the information so furnished, all of which was to be duly published as a public record. Primarily the legislation was aimed at the Kansas City Civic League, but generally it had for its object the suppression of all such organizations as sought, like the Chicago Municipal Voters' League and the Kansas City organization, to lay before the voters of their respective communities in a dispassionate way the facts concerning candidates for public office. The Secretary of the Kansas City Civic League published the records of certain candidates without publishing the sources of his informa-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion. This was a violation of the law, and he was accordingly arrested and taken before the Supreme Court of Missouri on a writ of habeas corpus. The President of the Kansas City Civic League defended the Secretary, and sought for his discharge on the ground that the Act was unconstitutional. After argument and consideration, the Supreme Court declared that statements or communications, "oral or written, wanted for private information cannot be coerced by a mere legislative mandate at the will of one of the parties against the will of the other. Compulsory private discovery, even from corporations, enforced, not by suit or action, but by statutory terror, is not allowable where rights are under the guardianship of due process of law." Inasmuch as the Kansas City Civic League contended that the Act in question was unconstitutional because in contravention of that section of the Missouri Constitution which provides "that no law shall be passed in impairing the freedom of speech, and every person shall be free to say, write, or publish whatever he will on any subject, being responsible for all abuse of that liberty," the Supreme Court declared that the Civic League Act "is not confined to forbidding and punishing of the liberty of speech or publication, but undertakes to punish speech or publication without any reference to whether they fall within the legal exceptances of blasphemy, obscenity, sedition, or defamation." The Act was held to transcend the power of the Legislature and to be in conflict with the Constitution, and therefore void. The failure of the Missouri politicians to throttle the Kansas City Civic League will be hailed with joy throughout the country by the various public-spirited organizations that are seeking to aid voters in the discharge of their public duties.

❀

Baron Takahira at Princeton

Among the honorary degrees conferred by American universities and colleges last week none was more significant than that which Princeton bestowed upon Baron Takahira, the Japanese Ambassador, who was loudly cheered when he was welcomed with the words: "By our highest degree we seek to honor and welcome this famous and sagacious statesman, and to emphasize anew the determination that peace and good will shall prevail between the Land of the Rising Sun and the Republic of the West." The honor was received with characteristic modesty. Acknowledging the applause which greeted him, the Japanese Ambassador paid a beautiful tribute to Mr. Hay, the vehicle of an important statement concerning the feeling and policy of the Japanese people:

In my case I regard the high distinction conferred upon me as a mark of your recognition of the friendliness and esteem invariably maintained by my government and people toward the United States, of course under the wise guidance of the Emperor; and, moreover, of our loyalty to the avowed policy in the Far East throughout all the years of adversity and perplexity which made the United States and Japan inseparable companions and friends in walking through the thorny paths of that undeveloped region. It is a well-known fact that John Hay was the father of the open door policy in the Far East, the child which was destined to be brought up in adversity, and with which Japan was called upon, because of the propinquity of her position, to concern herself quite seriously. So far as Korea and Manchuria are concerned, I may say that a steady growth of the American imports into these countries in recent years, particularly remarkable in the present fiscal year, is evidenced in the official reports of this Government, despite so many stories and prophecies advanced in the press against the Japanese attitude. This is a self-evident proof of the healthy growth of Mr. Hay's child under our common guardianship. Moreover, a recent conclusion of the convention between the United States and Japan for the mutual protection in Korea and China of inventions, designs, trade-marks, and copyrights of American citizens and Japanese subjects leaves no room for any suspicion of our sincere desire not only to maintain but to develop as much as possible the principle of the open door and equal opportunity in those countries, and I do not see what can make certain observers feel so nervous. It is my conviction, frequently declared, that a country to be truly prosperous should have peaceful and prosperous neighbors. The principle of the open door and equal opportunity, which is the best means to prosper our neighboring countries, is at once what is required for our own prosperity, and therefore exactly adapted to our cherished desire, and I hope you will agree with me when I say that because Mr. Hay was the father of that policy I can consider myself, by virtue of the close relations I had with him, as one

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of its guardians, and I assure you that I will do my utmost in fulfilling the great responsibilities thrown on my shoulders in consequence of the distinguished honor which has been conferred upon me by your great university in consideration of the diplomatic position I am now occupying.

❀

Controlling the Price of Books

The recent decision of the United States Supreme Court, and also some decisions of the highest courts of the State of New York, concerning the alleged attempt of prominent American publishing firms to control the retail price of books, have been so inadequately reported in the daily press as to lead to some misunderstandings and confusion. The fundamental facts and principles involved are, however, quite clear. About seven years ago the leading publishers of books of general literature in this country organized the American Publishers' Association for the purpose of protecting both their own interests and those of retail booksellers and book-buyers. At that time the retail book business had fallen into a somewhat demoralized condition. All sorts of rebates and discounts were given to the individual purchasers by the booksellers, and the situation was made worse by the entrance of the great department stores of the country into the book-selling field. The department stores began their book-selling by offering, in many instances, current novels, popularly known as "best sellers," at prices often below cost. This was done in the belief that the loss would be made up by purchases of other goods on the part of customers attracted to the store by the cheap book. At first the idea of the Publishers' Association was to enforce regular retail prices by combining to prevent merchants who cut prices from obtaining any books controlled by the Association. When it was found that this might be in violation of the Sherman Anti-Trust Law, the Association, recognizing that a combination in restraint of trade made by publishers is no more legal than a combination in restraint of trade made by railway corporations, abandoned this attempt, and the enforcement of specified prices was left to each individual publishing house. Under the law, and we believe in equity, an individual merchant has a right to decline to do business with a customer when he thinks it advisable. In this way the price of men's linen collars has been maintained for years by one of the most prominent houses in the collar and shirt trade. The retail dealer makes an agreement, which is virtually a contract, that he will not cut a specified retail price. If the manufacturer or jobber finds that he does cut this retail price, no more goods are sold to him. Such a refusal to sell goods has been sustained by the courts as legal because it is based upon the violation of a specific contract. The leading retail booksellers and department stores accepted the plan of the American Publishers' Association to maintain uniform discounts and a minimum retail price. The firm of R. H. Macy & Co., of New York City, however, did not assent to it, and insisted upon their right to sell books at any price they chose. Whereupon the publishers took steps to prevent Messrs. Macy & Co. from getting books to sell. This resulted in a lawsuit in which the courts of this State have decided that Messrs. Macy & Co. have no cause for damages so far as copyright books are concerned, but may, if they choose, proceed in their attempt to show that they have suffered damages so far as non-copyright books are concerned. It will thus be seen that the publishers appear to have the advantage in the New York courts.

❀

Is Such Control Advantageous?

Two other cases involved in this controversy between the publishers and certain of the retail dealers have just been decided in the Supreme Court of the United States adversely to the publishers. The manufacturers of a well-known patented talking-machine or phonograph stamped upon each machine its retail price, and sold the machines to the retail dealers under an agreement that this retail price was not to be cut. A certain dealer did cut the price, and was adjudged by the court to have violated his contract, and therefore to be subject to a suit for damages. Having thus learned that the courts would sustain a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vending contract in connection with a patented article, the Bobbs-Merrill Company, a firm of Western publishers, endeavored to devise such a contract in connection with the copyright notice of one of their books. The copyright notice stated the retail price, and asserted that any dealer who cut the price would be regarded as infringing the copyright. The Supreme Court decides that Messrs. Macy & Co., in cutting the price, did not infringe the copyright. In the second case Messrs. Charles Scribner's Sons, of this city, contended that, under the copyright law, the printing of prices on billheads and in catalogues constituted the terms of a contract between themselves and Messrs. Macy & Co., and that price-cutting was a violation of this contract. The Supreme Court refuses to sustain their contention. In neither of these decisions does the Court pass upon the principle of the right of individual contract between publisher and dealer; it simply asserts that in the two cases before it the alleged contracts were really not contracts at all. It will thus be seen that these various court decisions do not mean that retail dealers have an inherent and inalienable right to sell books with all sorts of rebates and discounts, of which rights they cannot be deprived by any sort of legal steps on the part of the publishers. Nor do they mean that the publishers of the country can form a combination, even if it is a defensive one, by which a persistent price-cutter can be deprived of all the books controlled by this combination. They do mean, apparently, however, that a publisher has a right to state the terms upon which he will do business with a retailer, and may refuse to do business with that retailer if he does not accept the terms, or violates an individual contract involved in the terms. The Outlook thoroughly believes in the individual book-store, but it also recognizes the fact that the book department of a great merchandising firm may become an individual book-store if it is conducted upon proper lines. This requires some knowledge of literature in general, a personal interest in books, not as mere commodities, but as works of art, and a desire to supply the community with the very best goods—principles which apply equally to the sale of watches, bicycles, gloves, or groceries. Cheapness of price does not always mean economy to the purchaser, and the book-buyers and book-lovers of the country ought to welcome any legal and honest endeavor of the publishers to promote just and equal prices and facilities in every community for the display and sale of the best books, and not merely the exploitation of the "best sellers."

❀

King and Czar

The most important event of last week in Europe was the conference between the King of England and the Czar of Russia, held at Reval on the Russian coast of the Baltic Sea. The newspapers have been full of all manner of surmises as to the significance of this meeting, and reports of the details of the conference between the monarchs and their Ministers; but, as a matter of fact, nothing is actually known. It may be interpreted safely, however, in the light of the very clearly defined policy of Edward VII, the first diplomatist in Europe, and fortunately a diplomatist committed to peace and good will between the nations. It may be taken for granted that no hard and fast offensive, or even defensive, alliance will be made between England and Russia, of a kind which could be taken by Germany as an attempt to secure her diplomatic isolation in Europe. What is more likely to happen is precisely what has happened between England and France: a removal of causes of friction and a thoroughly good understanding between the two Governments. The King's diplomacy has been conspicuous for frankness and for the regulation of relations along broad lines of policy and not along the old secret lines of esoteric diplomacy. There are two parties in Russia: one favoring a cultivation of the friendship of England; the other favoring the establishment of intimate relations with Germany. Russia is not in a position to add strength to any new alliance, nor is she in a position to take a decided stand either against England or Germany. It is probable that the conference, while it

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

afforded the King the opportunity of giving sound advice to the Czar with regard to domestic affairs in Russia, was devoted chiefly to the discussion of the points where Russian and British interests might possibly be in collision in Macedonia, Persia, the Chinese provinces, and the Far East.

❀

Gaston Boissier

Students and scholars everywhere will mourn the death of the venerable Gaston Boissier, Professor of Latin Literature in the Collège de France, at Paris, and Secretary of the French Academy. More than those of Mommsen, or any other historian of Rome, Boissier's "Promenades Archéologiques," above all, his "Cicero and His Friends," take us into the heart of the events of Roman history. In the historians' pages we follow those events period by period or year by year; in Boissier's we follow them day by day. It was his evident aim so to picture the past that its doings should pass before our eyes with present-day vividness, notwithstanding the nineteen intervening centuries. He thus puts his readers into the position of being sufficiently near the facts to see their real character, and yet sufficiently distant to judge them dispassionately. In bringing his readers near the facts Boissier also brings out the real color of his subject; he leaves on one side the grays and monotones of which we are most conscious in the classics of our school and college days. Boissier teaches us differently: after reading what he has to say, we realize that, for instance, Cicero's commonplaces are, after all, old, that even his pathos leaves us cold, and that his rhetoric becomes more increasingly artificial as time goes on. But on Cicero's purely original qualities the French critic dwells delightfully. Cicero's talent for narrative and description is found in every letter, essay, and oration—as when he shows us the trader Cherea, "with his eyebrows shaved and that head which smells of tricks and in which malignity breathes," or Vatinius rushing forth to speak, "his eyes starting, his neck swollen, his muscles stretched."

A Hundred Years of Andover

Commencement at Andover Seminary this year was notable for two reasons: it marked the hundredth anniversary of the institution, and it was the last to be held before the removal of the Seminary to Cambridge. Naturally, among many of the alumni there prevailed a feeling of deep regret as they visited the Seminary for the last time under the elms on the hill. Naturally, too, the historical and reminiscent figured largely in the addresses. Dr. Franklin Carter, former President of Williams College, gave to the graduating class an outline of the history of the Seminary as a producer of men. It is a record of high achievement. It will probably surprise even the graduates of the Seminary to learn that sons of Andover have been among the presidents of seven of the foremost New England colleges (Amherst, Bowdoin, Brown, Dartmouth, Middlebury, Smith, and the University of Vermont), and a long list of colleges in other States, such as Hamilton, Union, Vassar, Oberlin, Western Reserve, Kansas, Wisconsin, Fiske, Atlanta, and, in Constantinople, Robert College—the list of the rest is a long one. Andover's contribution to theology is well known. The greatest contribution, however, that any seminary can make is not through educators or theologians, but through the ministers sent to the churches. It is because the trustees value this contribution at its true worth that they have decided upon the removal to Cambridge. When the United States was a nation essentially rural, a seminary secluded, in the country, could serve its purpose well. Now, however, that the character of the Nation has changed from the individual to the social, the seminary must go, if it would live, where it can set its students at work in the midst of the new conditions. As President Harris, of Amherst, said at the exercises last week, "No one would think now of establishing a theological seminary in a country town." It is the plain duty of the alumni, while cherishing the traditions of the Seminary, to direct what energies they spend on the Seminary, not in attempting to revoke a decision already made, but in serving the Seminary in its new situation.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

For the Safety of Life and Limb

Life and limb are held cheap in America. In the last reported year 5,000 persons were killed by our railways and 76,000 injured. Four disasters in coal mines within twelve months have cost over a thousand lives. The burning of a single school-house three months ago killed 170 children. In six months the street railway lines of New York City killed 288 persons, an average of three every two days. There are no statistics of the accidents, fatal and disabling, in the thousands of mills, factories, and other industrial establishments of the country, but no statistics are necessary to reinforce the common knowledge that the life of the workman under present conditions is extra-hazardous. This slaughter is unnecessary, it is preventable. Many of the deaths on the railways occur in head-on collisions. There were 779 head-on collisions in the United States in one year; in England there were six in thirteen years, and for two consecutive years not a single one. Most of the deaths on street-car lines are of pedestrians who are run over; Liverpool has in use a wheel-guard which has a perfect record—it has pushed off the tracks over four hundred persons without one fatal injury. That school-houses and theaters can be built which are fireproof needs no argument. We shall stop killing and maiming our thousands every year when we come to rate human life higher than dividends, fast railway time, and lessened taxes. The first step toward a lowered death rate from accidents is popular education and popular enlightenment. An exposition has just closed in New York City which aims at this admirable purpose. It was called the Exposition of Safety Devices and Industrial Hygiene, and is to be the forerunner of a permanent Museum devoted to those subjects. At the exposition were displayed devices and appliances for the safeguarding of life, limb, and property in all departments of life. A gas-jet which cannot come open by accident; a kerosene lamp which may be upset, deliberately turned upside down, or dropped on the floor without exploding or even leaking; a nut which will never come loose from its bolt, no matter how hard the machine of which it is a part may shake; a gasoline can into or from which the liquid may be poured through a ring of flame without even a remote possibility of explosion; a clothes-line for tenement-houses which requires no leaning from the window to attach the clothes; a door which is always locked from the outside, but opens at a touch or the mere pressure of a body from the inside; lifeboat davits which reduce the average time of launching a lifeboat from five minutes to less than one minute, and operate with two men instead of eight or ten or even more, as was formerly the case; a system of railway signaling which eliminates the telegraph operator, puts the despatcher in direct communication with each engineer, enables the despatcher to stop any train at any moment without the co-operation of the engineer, and makes it impossible for the engineer to pass a danger signal or to run into an open switch or over a broken rail; and a simple, mechanical, infallible system for detecting from the wheel-house fires in any compartment of a ship, and for extinguishing them by the use of live steam without leaving the spot, were some of the most interesting of the exhibits. The harmful effects on the lungs and throat of the dusts and vapors given off in certain manufacturing industries were graphically shown by anatomical models and preparations and specimens of the dusts themselves, with models of healthy lungs for comparison. Near by various forms of respirators, smoke goggles, and smoke and ammonia helmets were exhibited, showing the remedy side by side with the evil. Collections of newspaper clippings descriptive of accidents of every kind also emphasized the need for just such safeguards as the exhibit contained. The Museum which the exposition is to lead up to, and which will be under the direction of Dr. William H. Tolman, will be modeled on those of other countries, where not only the manufacturers and the people but the government has begun to set a value on human life and bodily safety. Museums are already in existence in Berlin, Paris, Vienna, Milan, Budapest, Stockholm, Zurich, Moscow, and Munich;

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and in Germany they are supported entirely by the Government, which believes that "every life saved is a national asset." The terrible waste of life, to say nothing of the deplorable loss of efficiency involved in accidents not fatal, must be stopped. This the Museum will help powerfully to accomplish by portraying the extent of the waste and the conditions which cause it, and graphically presenting specific and practical remedies. It ought to be adopted and supported by the Government. If that cannot be at present, it should be enthusiastically supported by private generosity.

❀

At His Post

When Bishop Satterlee, of the Protestant Episcopal Diocese of Washington, died, Bishop Brent's name was suggested among the first as a possible successor, by virtue of his high character, devotion to his work, ability, and a certain ardor and loftiness of spirit. Those who knew, however, what a hold he has secured not only on the religious but on the social life of Manila, and with what inspiring breadth and zeal he is interpreting Christianity and the religious life of America in the Philippines, were dismayed at the prospect of a change in the field of his work. If he had accepted the invitation from Washington, it would have been for good and sufficient reasons; but, happily for the Church at home and abroad, those reasons have not prevailed, and Bishop Brent has decided to stay where he has evidently been called to a great responsibility and an arduous but inspiring work. The climate is uncomfortable and debilitating; he is in a community the sentiment of which, when it is not actually hostile, is indifferent. The protests he has made from time to time against certain social customs and habits at Manila have evidenced his loneliness. But Bishop Brent is not in search of an easy place; he is an inspiring example of the Christian who follows his Master and stays where his Master places him. Like Bishop Rowe, of Alaska, the Episcopal Bishop of the Philippines, from the point of view of many less ardent followers of Christ, is a martyr. But that is not the way he looks at it. He is one of the group of missionaries who have infused into their work a certain gallantry of devotion, a certain passion of the imagination, which have made it, as Bishop Brent calls it, "an adventure for God." Those who knew him needed no confirmation of their faith in the reality of his devotion to his ministry; but to America he must now stand as an example of a man not to be won from an arduous and difficult post by a great position at the National capital.

❀

A Gracious Service

Mrs. Russell Sage is distributing her great fortune, not only with wisdom, but with nice feeling, originality, and a sense of the gracious and beautiful which one likes to associate with a woman's beneficences. She has provided for a thorough and admirable restoration of the Governor's Room in the City Hall of New York; a room which has many historical associations and great dignity of dimension and proportion, and at times has had dignity of furnishing. In a sense this room is the city Salon, as the fine hall of the City College is its Civil Hall, for use on ceremonial occasions. The City Hall has been preserved from the hands of the spoiler, sometimes called the restorer, through a long series of hotly contested struggles; and it remains one of the most interesting and admirable examples of the best architecture of its period. By bringing back the ancient dignity and taste to the Governor's Room, Mrs. Sage has not only rendered a gracious service to the city, but she has put a valuable symbol before its citizens. Her latest gift to the metropolis has taken the form of provision for half a mile of rhododendrons in the Park, and is not only of charming significance but of distinct originality. Uptown and downtown Mrs. Sage has made a contribution to the higher life of New York, and has set an example to women of means which is likely to touch with freshness and originality the gifts from such women in the future. There are almost innumerable rivulets of beneficence flowing from great fortunes in this country, but there are many arid places yet to be fertilized; and there is a special field for

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

women in discovering and developing the beautiful side of life in America.

❀

One Solution of the Servant Question

The change from the old relations of employers and servants to the new is only partially effected, and a good deal of the human relationship has unfortunately dropped out in the transition. Under the old order, coming down from feudal times, there was a sense of personal obligation from the employer to the employee, and *vice versa*. Master and man and mistress and maid were bound together by human ties. Nowadays there is far too little of this sense of human relationship; there is far too much of mere buying and selling of service. An oasis in the monotonous desert of disheartening reports about the "servant question" appeared in the columns of the New York Evening Post not long ago, in the form of a letter in regard to a lady who had died in New York City, signed "Her Sorrowing Servants." Among many tributes this must have been the most affecting and beautiful. "Few mothers," the letter said, "ever attained the hold she had on her children's filial affections, who, Sunday after Sunday, have been seen at their mother's home paying their homage to the idol of their lives. . . . We, her servants, wish to emphasize our feelings towards one whose memory we can never forget, one whose equal we do not expect to meet again in our life of labor. There is a silent sorrow in this home; also among those who claim no natural ties to bind them to the dead, but surely ties only a little less. The one great talk pervading us is the recital of the motherly kindness and consideration experienced by each and all while in her service." The woman whose going out of life called out these words had solved the servant question.

❀

A Teacher of Courtesy

The internal management of the Delaware, Lackawanna, and Western Railroad, as evidenced by the value of its stock, its admirable service, and its very substantial and elaborate new stations and ferry-houses, has reached a very high degree of efficiency. In spite of this efficiency The Outlook has had occasion more than once to criticise sharply the attitude of its President toward the public. It is therefore a special pleasure to commend a recent action of the President of this great corporation in causing to be printed on one of its time-tables a carefully worded and urgent appeal to its conductors, agents, and other employees of all kinds to study and practice the art of courtesy in dealing with the public. The company declares that it considers its agents, conductors, and representatives of all grades as possessing "the faculty of being courteous to the public above the average." It extends its congratulation to those of its employees who exercise this faculty, and it urges certain suggestions upon those who do not; the principle that underlies courteous treatment is "simply doing to others what you would have them do to you;" there are many things which a railway employee, with his training and experience, understands which the public do not understand; it is the duty, therefore, of the employee, in case of all inquiries, to make clear and full explanation; words are only one means of expression, manner is quite as important—it is to words what oil is to machinery; true courtesy is no respecter of persons; the civil word and the helping hand ought to be given as readily to the ill-clad stranger as to an official of the company. "Courtesy is not only something which the public have a right to expect of you, but it pays in the friends it makes, in minimizing the friction of life, in the satisfaction of doing the kindly thing by one's neighbor, and in raising your standing with the company." This is the first time, so far as we remember, that a great railway has formally recognized the right of the public to courteous treatment and to full information, and has also emphasized courtesy as an important factor in the promotion of its employees. Such a statement of the practical value of courtesy in the work of life comes with immense authority from a great corporation. We may add that this railway cannot reach the standard which it sets before its employees unless the public treats the employees with corresponding courtesy.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Responsible Government

Government by the people may assume either one of two forms; in America, indeed, it has assumed both forms. One may be called representative government, the other pure democracy. Both forms existed in the earliest days of the Republic; and each form has been in the process of development from then until now. In its simplest terms pure democracy may be seen in the New England town-meeting. There all the voters themselves participate in the government. In one of its extreme forms representative government may be seen in the United States Senate. There it is the representatives of representatives of the people who participate in the government.

Oregon has furnished the most striking recent example of the development of the tendency away from representative government toward pure democracy. The voters of that eager State on the Pacific coast have already taken into their own hands and have exercised functions that have ordinarily been intrusted to the members of the State Legislature. These functions included the choice of a United States Senator, the acceptance or rejection of bills passed by the Legislature and referred to the people either by the Legislature or by order of the people themselves, the enactment of measures on the initiative of certain groups among the people, besides the determination of local questions such as the licensing of saloons or the establishment of county high schools. In all, every voter who did his duty in the State had to make his choice among some fifty candidates, including four for the United States Senate, and had to weigh the merits of nineteen State measures and possibly two local issues. The ballot, which called for forty-one separate decisions and forty-one separate marks, was over two feet and a half long. On it was printed, in addition to the names of the candidates, the substance of the measures submitted. Some of these measures were detailed—one going into such minutiæ as setting twelve and a half cents as the price of each meal to be furnished to prisoners.

When The Outlook last week reported the result of the vote on United States Senator, it spoke of the vote on the measures as in the future. As a matter of fact, it was not the vote, of course, but simply the publication of the results that had not then taken place. The elaborateness of the ballot made the returns slow in coming in. Enough now is known, however, to have it shown that the voters were not dazed by the complication of voting or by the variety and number of the measures on which they had to record their judgment. In the first place, they showed their understanding and approval of the general policy on which the State has entered; they did this by adding to the initiative and referendum a measure establishing the recall, so that now the people can not only veto and initiate legislation but vote a man out of office as well as vote him in; by making the election of the candidate for the Senate chosen by the people mandatory upon the Legislature, and not dependent as now upon pre-election pledges of legislative candidates; by amending the Constitution so as to substitute majority for plurality vote as necessary for election, so as to provide for simplifying the registration laws, and so as to establish proportionate representation; and by adopting a law punishing corrupt practices and providing for publicity of campaign information. The voters, moreover, showed discrimination. While adopting these radical measures, they rejected others equally radical—woman suffrage and single tax. They showed, too, a sense of humor. There were two fisheries bills. It was openly charged that one set of fishing interests were behind a measure to limit one kind of fishing in the Columbia River; and that another set of fishing interests, affected by this proposal, retaliated by proposing a measure limiting the methods of their competitors. The voters adopted both! and the State secured the advantage of saving the fish which were being exterminated. The voters were not misled by the proposition, introduced under a specious local option argument, to allow city governments to violate the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

criminal code of the State by opening dives; and at the same time exercised real local option by widening the no-license territory. As if in answer to the argument that the people are easily led by demagogues, they defeated a proposition requiring common carriers to transport State and county officials free. And, to cap all, as The Outlook reported last week, the voters overwhelmingly chose a Republican Legislature and a Democratic Senator.

The action of the voters of Oregon seems at first sight to indicate that the tendency of the times is toward pure democracy; that the American people are moving toward direct participation in the government. There is, however, evident at this very time also a tendency away from direct popular participation in government and toward new forms of representative government. Houston and Des Moines, with their commissions in place of aldermen and mayors, are exhibiting a movement apparent to a lesser degree in many American cities; Wisconsin and New York, with their appointive Public Utility Commissions exercising functions heretofore exercised by directly elected legislators, exhibit the same movement discernible in the States; and the Inter-State Commerce Commission extends still further the principle of representative government in the Nation.

The reconciliation of these two tendencies lies in the fact that the American people are not political theorists but practical democrats. They do not value a political doctrine for its own sake; they listen to the doctrinaires and then blandly adopt the expedients of one side or the other as they promise efficiency. When representative government, as in the United States Senate, obscures responsibility to the people, then America moves a step toward pure democracy and works out a system of popular election of Senators; when a big board of aldermen, approaching as nearly as possible by ward representation to a pure democracy, obscures responsibility, then America moves a step onward in representative government and devises a Commission appointed by a Governor, which exercises the more important functions of the superseded Board. So we have at the same time the two movements, embodying opposite doctrines and directed toward the same end. And that end is not the triumph of representative government or the triumph of pure democracy, but the maintenance of government by the people.

❀

The Programme of Modernism[1]

Two recent books make clear the issue between Modernism and the Vatican. "The Programme of Modernism" is written by certain of the Italian priests—their names are not given—who are pioneers in the movement which the Pope has entitled "Modernism," and is translated by Father Tyrrell, whose letter to an unnamed scientist, counseling him that he could accept the modern scientific spirit and yet remain a loyal son of the Church, was the occasion of bringing the modern movement in the Roman Catholic Church before the public. "Modernism: A Record and Review," is a collection of essays written originally for English periodicals by a clergyman of the Church of England who is heartily in sympathy with the Modernists both in their Catholic conception of the Church and in their free interpretation of the spirit of Christianity. The first is the more valuable book; the second is not less interesting. Together they give a clear and comprehensive interpretation of "Modernism" as it is understood on the one hand by its advocates within the Church of Rome, and on the other by its sympathizers outside that Church. And both are suggestive and inspirational volumes, apart from the light which they throw on the controversy within the Roman Catholic Church. In our judgment, as interpreters of the spirit of Christianity the Modernists are right and the Pope is wrong, as inter-

[1] The Programme of Modernism: A Reply to the Encyclical of Pius X, *Pascendi Dominici Gregis*, with the Text of the Encyclical in an English Version. Translated from the Italian by Rev. Father George Tyrrell, with an Introduction by A. Leslie Lilley, Vicar of St. Mary's, Paddington Green, London. G. P. Putnam's Sons, New York.

Modernism: A Record and Review. By A. Leslie Lilley, Vicar of St. Mary's, Paddington. Charles Scribner's Sons, New York.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

preters of the traditions and spirit of the Roman Catholic Church the Pope is right and the Modernists are wrong. But on this latter question we speak with hesitation, well knowing that a Protestant possesses as little authority in interpreting the traditions of the Papacy as the Pope possesses in interpreting the traditions of Protestantism. We should be glad if the result should prove that the Modernists represent the Church and the Pope only the Papacy.

There are two conceptions of Christianity which have contended from the earliest ages for the mastery; we should rather say two conceptions of religion, since the struggle between them antedates the birth of Jesus Christ. According to the first conception, man is without natural capacity to understand the truth, or to come to a knowledge of God, or to conform to the divine law. Whatever power primitive man may have possessed he lost in the Fall. The power to know the truth, to know God, to do his will, is confined to an elect few, from whom the many must submissively receive it. These elect constitute a divine hierarchy; authority to know, to interpret, and to command is vested in them. To the Apostles this power was given, and through the Apostles to their Apostolic successors, the priesthood, this power has been communicated in an unbroken line. The truth is the faith once delivered to the Saints by Christ, a faith which remains ever the same in all ages. To accept this faith is religion; to reject it and endeavor to arrive at the truth of life by any original investigation is irreligious. It is true that language is an imperfect and a changing medium of communication, and the truth must therefore be communicated in changing forms. But the Church's conception of that truth never changes, and, so far as it is possible, she expresses that conception in a dead language in order that the conception may not change. This is the doctrine of the Encyclical, which affirms that "a lamentable spectacle is that presented by the human reason when . . . it thinks it can find the truth outside the Catholic Church, wherein truth is found without the slightest shadow of error."

According to the other conception, man is made in the image of God, and is, to quote Sabatier, "incurably religious." This image is defaced by sin, but never obliterated. In him is a native, inherent, and inalienable capacity to know the truth, to know God and have fellowship with him, and to understand and be obedient to his will. Jesus Christ came into the world, not to give to men a system either of doctrine, ritual, or ethics, ready made for their acceptance, but to inspire in men this native divine life, and so help them to arrive by successive steps at the knowledge of truth, fellowship with God, the path of duty. So regarded, Christianity is a seed growing secretly in the souls of men. The traditions of the past are not to be rudely discarded, nor are they to be submissively adhered to. They are steps in a progressive development, like the alphabet or the words of one syllable in the education of a child. That is the doctrine of the Modernists. "To exist is to change. Whence it is clear that it is impossible to impose religious experience on the modern mind in the same forms as were adapted to the utterly different mediæval mind." "Christianity is a fact like any other, subject to the same laws of development, permeated by the same political, juridical, and economic influences, liable to the same variations."

The issue between these two conceptions is one which cannot be compromised and which it is not advantageous to obscure. If Christ came to give an unalterable dogma, he did not come to give life, for life will as certainly demand change in the dogma which expresses it as the life of the artist will demand different artistic expression at different periods of his development. The authors of "The Programme of Modernism" make no attempt to obscure this issue. They adhere to the Catholic conception of the Church, but it is of a growing Church, a Catholic conception well defined by Mr. Lilley: "For you a church is a spiritual fatherland, your due allegiance to which no authority can in the last resort either assess or guarantee." But they repudiate in no uncertain terms the infallibility of the Pope, and reject with courteous scorn the admonitions of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Encyclical. They do not hesitate to say of that ecclesiastically authoritative document that its argument is "fallacious;" that it occupies ground that is "treacherous and insecure;" that it is guilty of "equivocation;" that its interpretation of the Modernist is "a deceptive picture;" that some of its charges "are simply false;" that its proposed measures for the repression of freedom in the Roman Catholic Church "not only display an unreasonable and excessive rigor, but also defy fundamental principles of canon law;" and, finally, they set the Encyclical and the Vatican at defiance in these memorable words:

> We had girt ourselves for the task of bringing the religious experience of Christianity into line with the data of contemporary science and philosophy and of emphasizing the religious and Christian elements that go to the constitution of the democratic movement. But now ecclesiastical authority brusquely arrests our progress and condemns our labor. Well, we feel that it is our duty to offer a loyal resistance, and at any cost to defend that Catholic tradition, whereof the Church is guardian, in a way which for the moment may merit the condemnation of authority, but which, we are sure, will in the end prevail to the Church's advantage.

This is revolution. It is revolution within the Roman Catholic Church. It is clear that the priests who have initiated this revolution have no intention of leaving that Church. They mean to live within it and fight the battle for religious liberty under its roof. In this resolve they are pursuing the wise and the righteous course. They are few but they are brave, and bravery and righteousness always win in the final result. The power of wealth, of ecclesiastical influence, of numbers, and of spiritual and intellectual inertia is all against them. And in that Church, by reason of its habit of obedience to tradition, the power of spiritual and intellectual inertia is very great. Nevertheless, all combined are not so great as the power of life. For life is God; and no bonds have ever been able permanently to forbid the growth of life. Whatever the immediate issue in the Roman Catholic Church, the issue in the Holy Catholic Church, the Communion of Saints, is not doubtful, though the victory of life may be long delayed.

Church Unity

Dr. Newman Smyth's paper on Church Unity printed on another page is interesting and valuable. It is so because it presents a serious and carefully considered plan for Church unity proposed by a prominent representative of one of the least ecclesiastical of the Protestant denominations to a body representing one of the most highly ecclesiastical of Protestant denominations. So well was this plan received by the body to which it was first proposed that its repetition was requested to a second similar body. And its reception in this country has been such that it will probably be presented at the Pan-Anglican Conference to be held this summer in England, if not officially for public consideration, certainly unofficially to individual members for that private discussion which is often more illuminating than public debate. Moreover, the aim of the writer is so just and so important—the union of Protestant Christendom and the termination of its profitless ecclesiastical strifes—and his spirit is so admirable—the combined spirit of loyalty to faith and of love for peace and order—that every reader will instinctively wish for him a happy consummation of his design. Whether the method which he proposes is practicable we shall not here discuss; we only point out that no method is practicable which does not frankly recognize the existing differences both of temperament and of opinion, and provide for their real adjustment. No union will be real that is founded on a use of phrases in a platform which convey materially different meanings to different minds, unless these different meanings are clearly understood and frankly permitted.

The Lambeth Conference of 1888 has proposed what is, so far as we recall, the only definite ecclesiastical basis ever proposed by a responsible Church for Church union. This basis is acceptance of (1) the Holy Scriptures, (2) the two Catholic Creeds (the Apostles' and the Nicene), (3) the two Sacraments, of Baptism and the Lord's Supper, (4) the Historic Episcopate. Before Church union of a real and enduring character

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is possible on this basis there must either be a common agreement as to what those phrases mean, or a frank recognition that they convey different meanings to different minds. One party in the Church regards the Holy Scriptures as the only infallible rule of faith and practice; another party regards them as simply a noble literature of the religious experiences of earnest and godly souls. One party regards the two Catholic Creeds as an embodiment of what is essential and all that is essential in Christian doctrine; another party regards them as an expression of primitive opinions, chiefly valuable because beneath their opinions, in spite of their archaic expressions, one may discern a spiritual faith which is common to all ages and all Christian bodies. One party regards baptism as a means of infant regeneration, and the Lord's Supper as a perpetual though bloodless sacrifice for sin; another party regards baptism as simply a form of dedication of one's self or one's child to God, and the Lord's Supper as simply a memorial service. One party regards the water of life as piped and conduited, to be taken in its purity only through the organized Church to which the Episcopate is essential; the other regards it as like the rain, which falls on the just and on the unjust, a grace which no man can wholly escape, and which every man, whether in the Church or out of it, can take according to his willingness and capacity, and the Episcopate as simply a convenient method of church organization. If these different interpretations are not to be allowed, then subscription to the four bases of union without further definition is not sufficient. If these four bases of Church union could be taken by the subscribers with a clear understanding that they are taken in these different senses, even though they might not then be essential they could serve as a basis for subscription.

We welcome every such proposal as that of the Lambeth Conference and every such suggestion as that of Dr. Smyth, because the more the evils of denominationalism are discussed the greater and the more general will be the desire to escape from them, and the more Church unity is discussed the greater and the more universal will be the desire to overcome the obstacles to Church unity. In this case the motive peculiarly applies, "Where there's a will there's a way." Dr. Smyth's paper will help to promote that will. But, as the American Colonies had to fight together before they could learn to live together in organic unity, so before the churches can effect ecclesiastical fusion with a common creed, ritual, or church order, they will have to engage in a common work under a common Master.

❀

The Christian College

We have received from the President of the Syrian Protestant College at Beirût, Syria, the following letter:

The Syrian Protestant College, Beirût, Syria,
President's Office, May 22, 1908.

In connection with your interesting notice of "American Schools Abroad," in your issue of May 2, you state that the Syrian Protestant College at Beirût is under Presbyterian control. This statement is incorrect. While Christian and missionary, the College is undenominational—its charter, granted under the laws of the State of New York, being similar to that of Robert College at Constantinople. The College works, indeed, in active co-operation with the Presbyterian Mission, but also with all the other missionary societies in the Turkish Empire, its undenominational character and its professional schools enabling it to supplement the educational work of all these societies.

HOWARD S. BLISS.

The Protestant missionary colleges established in foreign lands, whether under Church boards or independent of them, are not established for proselyting purposes. To proselyte is to endeavor to transfer a man's allegiance from one organization to another organization. This is not the object of Christian colleges in this country. There is no attempt in either our smaller colleges, like Bowdoin, Amherst, and Williams in the East, or Beloit, Iowa, or Yankton in the West, nor in our great universities like Harvard, Yale, and Princeton in the East, or Oberlin, Chicago, or Washington in the West, to convert Episcopalians into Presbyterians, or Roman Catholics into Protestants, or Jews into Christians. The attempt is to train the pupil to think

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for himself, and to develop in him a loyalty to truth and duty as he understands them, and then leave him free to follow the guidance of his own conscience and his own reason. This is equally true of the great majority of Protestant colleges established in foreign lands. There are probably exceptions to this general rule abroad, as there are at home. But, as The Outlook can from personal acquaintance affirm, the Protestant Syrian College in Beirût is not one of those exceptions. It is established and maintained on lines as broad, and inspired by a spirit as unecclesiastical and genuinely human, as Harvard or Chicago Universities or Oberlin College.

❀

The Spectator

Shopping abroad is an instructive process. The Spectator agreed with the friends with whom he has been taking a little non-arduous travel-trip in Italy and Switzerland that Naples is the place for buying tortoise-shell, and he gladly went with them on the quest of a certain well-known shop. His friends are too cautious to buy of street venders; they had assured him that they were not going to be "taken in" on a single purchase while in Europe. And the Spectator smiles in his sleeve as he follows his companions into the foreign shop. Here they buy a little tortoise-shell mirror for fifteen francs (about three dollars) which could not be had in America for three times that amount. There are other articles in the shop equally cheap, and several more purchases are made, the buyers feeling sure of the genuineness of the shell. The dealer explains an interesting feature of tortoise-shell articles: that the value of an article depends on whether the shell is one solid piece or several fused together. The shell can be melted up and run into metal molds, after which an expert can scarcely tell whether the article is made from one original piece of shell or from a fusion. But this makes no special difference, for in either case it is shell. There are two very good imitations of tortoise-shell, namely, celluloid and horn. In testing for celluloid, friction will bring out the odor of camphor, but in the case of horn a practiced eye alone can discover the imitation. Knowing the tricks of the trade, the buyers satisfy themselves that the shell is not celluloid, and they take the dealer's word that there is no horn on the articles he sells.

❀

In Rome the list of shopping includes some famous Roman pearls. Entering a shop on the Piazza di Spagna, a most highly recommended shop, the Spectator hears his friends asking to see the work-room where the pearl beads are being made. The shopkeeper gladly escorts his prospective customers into a back room, where a number of workmen are cutting out the beads from alabaster. The whole process is followed from beginning to end, and one workman hands the visitors a piece of alabaster perforated with cylindrical holes. From the small cylinders the perfectly spherical beads are made and polished on an emery-wheel. Having seen the very interesting process of Roman pearl-making, the party returns again to the show-room to make a few purchases. The shopkeeper produces some real Roman pearl beads and an imitation in wax. The wax beads are so beautifully made that ordinary eyes cannot detect a difference between the two kinds. The price alone tells the story, and there is no hesitation in buying the real article. So several strings of Roman pearls of different sizes are bought, the prices ranging from four to five dollars each.

❀

Working their way northward from Rome, the Spectator and his friends find themselves in Venice. In bygone times when Venice, as Queen of the Adriatic, was at the zenith of her glory, her fame for lace was the envy of neighboring states. But with the decline of the once proud republic, the art of lace-making was practically lost. Within the past few years the Queen of Italy has interested herself exceedingly in the welfare of the working people of her country, and the women especially have had her earnest thought for the improvement of their hard lot. Fortunately, many valuable and beautiful old pieces of lace have been handed down for generations

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the noble families. Many of the famous old patterns are seen to-day in the Italian museums. In the numerous lace schools established by the Queen in order to give work to the unemployed, one can now see hundreds of girls and women reproducing lace in all the original designs. St. Mark's Square in Venice is surrounded by shops for the sale of lace and glass, the two things most sought after by tourists. The windows are most attractive, but the Venetian shopkeepers are wary; they station men just outside their doors, so that when a visitor stops to admire anything in a window the outside clerk steps up and gives the heartiest kind of an invitation to visit his shop. If it chances to be a large shop, he will invite one in to see fifty girls in the very act of making some particular pattern of lace. If the window and the man's entreaties both fail to lure one into the shop, then the last resort is to thrust an advertising card into the visitor's hands. One tour around St. Mark's Square finds the visitor with both hands full of cards, and a stay of five days in Venice makes him feel like an old resident, especially on the Square, where the outside clerks greet every one familiarly in his own language, no matter what it may be. Venice does not need her little modern shops, filled with most beautiful lace and glass, to entrance the visitor, for the natural setting of the island city, the most unique in the world, is in itself a sufficient attraction.

❀

The Venice shop windows are interesting and attractive, but the aforesaid outside agents spoil all the pleasure of window-gazing; they take it as a personal injury if one scorns their invitations to "just step inside for a moment; you don't need to buy anything; just go in and see fifty girls at work on real Venetian lace," or perhaps "a hundred men making mosaics" or "blowing glass." Fleeing from the Square, a quiet hour is sought in a gondola. Fifteen minutes of restful gliding along the Grand Canal brings the gondola opposite to one of the largest glass shops in the city; the gondolier suggests going over there, but he is informed that this is not a shopping expedition, and that he was hired for an hour's paddling on the Canal. Entreaties are in vain; the gondola slowly moves toward the shop, a great magnet with its outer wall gay with mosaics, drawing visitors thither, willing or not. When within hailing distance from this gilded shop the door suddenly opens, a man appears on the steps and beckons to the gondolier, and in another moment the Spectator and his friends are arguing with the shopkeeper that they are not out shopping. Nevertheless they enter this shop, the loveliest in all Venice; they hurry through the rooms, forcing the shopkeeper fairly to fly to keep up with them, for at each door he stops to press an electric button. Dozens of little electric lights add brilliancy to the artistic display of beautiful glass in every conceivable shape and form. Here and there one stops for just a moment to admire some little thing which strikes the fancy. The tour of the shop ends with the purchase of a piece of the gorgeous red and gold glass, and thanks and bows from the shopkeeper.

❀

When we return to St. Mark's Square and pass a lace shop, the man at the door comes forward, bowing and smiling. "You promised me on Monday you would come in some day to see our lace-making; it is now Thursday; surely you have time to come in now." He is told for the fifth or sixth time that the party has no intention of buying any lace in Venice, but the outside clerk carries the day and triumphantly leads his victims in. True to his statement, there are fifty girls, more or less, busy with lace-making, and very interesting work it is too. Nevertheless there is a touch of sadness in the scene, for these lace-makers receive comparatively little for their work, a work which must eventually tell upon their eyes.

❀

Leaving gay St. Mark's Square, one can find little shops on side streets where cheap things of every sort may be had. In one such street the Spectator looks on while his friends buy

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

various strings of glass beads, which will look pretty at home simply because they came from abroad. They are nothing but glass, and very cheap, as every one knows.

❀

Pisa, with its wonderful Leaning Tower, attracts the travelers once again within its city walls. Almost in the shadow of the tower are several attractive shops with displays of marbles, statues and statuettes from modern and ancient art. Here again one may go into the workshop and see the sculptors at work on the marble. A few slight purchases are made here; several little marble Cupids and a diminutive Leaning Tower are carried away as souvenirs for friends at home.

❀

Leaving sunny Italy behind, the next scene of action is in Switzerland, the loveliest of all countries. Lugano, just across the Italian border, is selected as a stopping-place. Here is the last good opportunity for buying tortoise-shell and coral; accordingly a tour of the shops is made, and that one is chosen which seems to be the most reliable. The proprietor has medals from great expositions, and can show orders from prominent people in Great Britain and other countries. The purchases here consist of several tortoise-shell toilet articles and one string of pale pink corals, about four dollars being paid for the latter.

❀

Proceeding on to Germany, the Spectator and his friends find other American acquaintances there. Conversation turns very easily to foreign purchases, and each one seems to vie with the other in proving that he has made the best bargain. The Spectator notes that the string of pink coral beads bought in Lugano is the thing most admired, and several friends say they would like to order some. To make sure that there is no fraud, a German professor of chemistry is asked to test the beads. This he does, and pronounces them limestone, which coral is. Thereupon an order is sent back to Switzerland for half a dozen more strings of pink coral, also a few more tortoise-shell articles.

But after the Lugano string of corals has been worn out in the hot August sun of America five or six times, the wearer is forced to admit that the delicate pink beads grow daily fainter. Suspicion is finally fully aroused, and a minute examination of all the souvenirs begins. The tortoise-shell articles are brought forth; an expert pronounces several pieces to be horn and even labels one piece celluloid. The Roman pearls shrink out of sight in the near presence of a lighted match, leaving behind only a tiny round waxy spot; the alabaster so generously given away by the workman in the Roman pearl shop stands the test, but, alas! not so the beads. Some one jokingly suggests that possibly the lovely sandalwood box in which the beads were kept might also be posing under a false name. When the box is examined closely, it is found that the sweet odor of sandalwood is scarcely perceptible. To think that this box, so carefully selected, and carried all the way from Zanzibar, that lovely Oriental city thousands of miles away on the east coast of Africa, could be anything else than sandalwood! The Indian dealer of whom it was bought swore by all his gods that the box was real hand-carved sandalwood. This is like the midnight hour of the Cinderella tale; the lovely sweet-scented box is transformed into a common pine box, once soaked in sandalwood oil, to give it the true odor; and, moreover, it was very probably made in England and carried out to Zanzibar, one of Great Britain's possessions.

❀

The sad story is not yet ended; even the marbles bought in Pisa turn out to be anything but marble. A slight water bath for the Leaning Tower results in a crumbling structure in the hand, where nothing now remains to remind one of fair Pisa save the little marble slab which served as a base for the tower. Carrying this process of reduction a little further, it is seen that the Venetian glass beads are the sole survivors; they are what they pretend to be, nothing more, nothing less. The Spectator wonders if his friends will tell him all this at some later day.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MUDDLING THE ISSUES IN CITY ELECTIONS

BY H. J. HASKELL

"I VOTED the Republican ticket two years ago," a Kansas City Democrat said at the recent municipal election, "because I couldn't stand for ours. But this year we've got a pretty fair ticket and I'm voting it straight. The boys have been after me to get me back on the reservation, and I don't see why I shouldn't. Besides, I may want something myself from the organization one of these days"

Now this meant that this particular citizen was permitting the party label and a desire to help the organization to induce him to vote for an untried candidate against a man with a record for admirable efficiency who was standing for re-election. The creed he expressed is significant because it is common. In most of the larger Northern cities, at least, a large share of the voters, perhaps a majority, cast their ballots in municipal elections without reference to local issues. While the franchise-grabbers are busy, men are voting for the G. O. P., or the dollar of their daddies, or the New Federalism, or some other matter equally remote.

Even to the extent that local issues enter into municipal canvasses they are often badly confused. A man may have to vote for the so-called "liberal" enforcement of laws if he desires to vote against the candidate of the public service corporations. He may be compelled to accept an inefficient mayor if he would escape one dominated by the special interests.

Small wonder, then, that American cities are badly governed. When is the issue of efficiency ever sharply presented at a municipal election? Even the men who escape the thralldom of the party label are concerned chiefly for or against some manifestation of privilege, with considerations of competency in the background. And while it has been maintained that the prime end of government is not efficiency, but education in politics, it must be admitted that a larger infusion of efficiency would do no harm—in accordance with the Oxford student's contention that the Anglican doctrine of good works was that "a few" were permissible.

It is trite to say that no business man could expect to act on the principles of a city and choose a manager solely on the ground that he was a Presbyterian or a Pragmatist, and expect to get results. But most of the discussion has deprecated the practice without pointing out the reason why the practice persists. We have deplored the muddling of issues, denounced the spoils system, and viewed the party machine with alarm. We have given little attention to the question whether things may be simplified, whether a valid reason for the party machine exists, and whether this reason possibly may be removed.

There has, of course, been a vast amount of academic "reforming" of city governments in the last twenty-five years, much of it based on the supposition that, if this or that change were made, graft and inefficiency would flee. So it is with a certain hesitancy that one advances considerations for any alterations in the municipal machinery. Certainly the evils are too deeply rooted to be plucked out in any simple fashion. Certainly there has hardly been a time in the history of any city when, if a body of determined citizens had really desired good government, they could not have achieved it through the machinery now existing. For the party organization, which confessedly dominates, could be captured by good men as easily as by bad—provided the good were willing to give the time and energy necessary.

The indifference of the average citizen to efficient city government, the persistence of the individualistic ethics of the simple society of the frontier, which makes men vote as whim or self-interest dictates to a far larger extent than most

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

persons can bring themselves to admit, in short, the insufficient socialization of the mass of people, is really responsible for the general misgovernment of municipalities throughout the United States. Until the socializing process shall have gone much further, the existing evils will not be permanently corrected.

Notwithstanding all this, it may be possible to point out changes that might prove helpful. Whatever makes for simplicity, for directness, for getting away from confusion, is in the right direction.

It is a fallacy, Professor E. A. Ross says in effect in one of his essays, to refrain from castigating sinners because under similar temptation we believe we should have succumbed. Fortunately for society, comparatively few are under temptation at any one time. So it is the privilege of those who are free to brace up those under pressure.

Similarly, it is advisable to make efficiency in city affairs easy, and to get rid of whatever tends to complicate and muddle the municipal government. That is what the people of Galveston did when they replaced their old Ward Council with the Commission of Five. In the crisis they felt the need of effective government. So they made it possible by centralizing power and responsibility. It is possible to act on the same principle in connection with the choice of city officials.

"Deliver us from temptation," is the prayer Lincoln Steffens says his experience in graft investigations has taught him the American people must learn to utter from their knees. They are learning. Forces already are at work to get rid of the confusing influences of the public service corporations, which are constantly seeking to control the municipal machinery of America because of the rich prizes it offers them. To secure these prizes experience has shown that they are ready to block good legislation in order to discredit an honest administration, to buy newspapers, to blacken, if possible, the reputations of decent men who oppose them, to prevent charter reforms, and virtually to deprive cities of self-government.

As a result of these abuses a reaction has set in which promises to do away with these prizes, and so with the motives for the control of city governments through the befuddlement of voters. This eliminating process is being carried on by the advent of virtual municipal ownership, as in Cleveland, or by full publicity with municipal control, as in Chicago.

The problem of the saloon and the "liberal" enforcement of laws, which always complicates the municipal situation, is likely to prove persistent. It is aggravated, of course, by the enactment of laws that public sentiment refuses to sanction. The adoption of ward or district option is likely to prove of value here, and recently an interesting suggestion has come from Des Moines, where Mr. J. G. Berryhill has urged that the police and excise power be given to a single Commissioner, who should be elected in an off year. Thus it is sought to remove this confusing factor from the field of the general administration of city affairs.

It is uncertain whether this division of executive responsibility in the city and the increased number of elections would prove advantageous. But the plan is worth considering. For if it were possible to bundle up all the problems of the liberal enforcement of laws bearing on individual liberty, so called, and turn them over to a specially elected official, the danger of electing an incompetent mayor because he favored Sunday saloons would be lessened.

And just here the widely discussed provisions of the initiative, the referendum, and the recall seem likely to have their special value. Should experience prove them workable—as it seems to have been doing thus far—they would make it possible to lengthen the term of elective officials, since the people would not lose control over the government. The result would be greater experience and therefore greater efficiency on the part of the officials, and the simplification of issues in the regular election, so that the merits of the candidates would become a much more important factor than they are at present.

Because a certain group favors higher saloon licenses it does not follow that it will be united on a park policy or on the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

method of dealing with the public service corporations. Evidently the use of the initiative and the referendum might dispose of these issues as they should come up, and leave the issue of efficiency dominant in the regular city elections.

But the most important factor of confusion is the influence of the party label and the party boss. This has long been recognized as a serious evil, and an enormous amount of discussion has been expended on it. The absurdity of conducting a city election on National issues needs no argument. And while it may be urged that the party influence cuts both ways, that it holds in line for a good candidate at least as many as it alienates, it is patently an element of confusion that ought to be got rid of as nearly as possible, so that voters may be educated to align themselves on the issues before them, and not fall back lazily on the party.

The problem includes more than the muddling of the issues of the municipal election. It includes the question of control by the inner circle constituting the party organization, which is able to dictate nominations, the domination of this circle by outside interests, and the demoralization of the administration through the looting of the civil service to reward the party workers.

Obviously, certain changes in the structure of the city government itself, by centralizing authority and responsibility, would help toward the selection of better officials as well as towards a gain in efficiency, as the experience of cities under the Galveston plan has proved. Besides, there are certain mitigating alterations in the political structure that are already being adopted, such as the separation of municipal from other elections, the reduction of the number of elective officers, and the use of the Massachusetts ballot, on which the names of candidates are printed in alphabetical order.

Much reliance, too, has been placed in the adoption of primary laws which, it has been assumed, would encourage fit men to run for office by relieving them from subserviency to party bosses. Occasionally, to be sure, under the old system, a self-reliant candidate is forced on the organization. Roosevelt and Hughes in New York and Folk in Missouri have been examples. But in general the attitude of nominees is that of a candidate for nomination to a State office in Missouri who said to a friend:

"I've always been a good party worker, and I think something is coming to me. Of course if the boys let me have the nomination I'll keep in close touch with the organization. It would be foolish of me not to. They could put me out of business."

It is yet to be proved, however, that the machine, especially in cities, may not be able to control the chief offices under a primary. Indeed, the candidate just quoted was expecting to get his nomination at a primary election. The word was to be passed down the line to "the boys" to support him, and he took it for granted that the man with the backing of the organization would win.

The difficulty is that none of these remedial measures takes into account the fundamental fact that the party organization continues, in spite of assaults made on it, because under present conditions it performs services that are indispensable. It helps crystallize the campaign issues, it takes charge of the active educational work of the canvass, and, finally and chiefly, it gets out the vote. For the first two services it might be possible to depend on newspapers and on semi-public organizations such as City Clubs, Civic Leagues, and the like. For the third service, which is practically the most important of all, the party machinery at present seems essential. Experience repeatedly has demonstrated that the side with the best organization for getting out the vote generally wins. The only exception is at times of crisis when the community is aroused.

"In our precinct," a worker boasted in a recent city election, "our poll showed 206 Republican votes. We got out 201. Three of the rest were out of town and the other two were sick in bed."

That was regarded, with reason, as high efficiency. To the diligent belongs the victory. In an ordinary American city the occasion is rare when a change of ten votes to the precinct would not determine the result of the election.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ordinarily more than that number of voters will fail to go to the polls unless a special effort is made. If one party is well organized and gets out the full vote while the other fails to equal its efforts, the party of organization wins.

Most of this essential work for the campaign is done by the machine. A vast amount of detail is involved. Each precinct must be polled, not once but twice or three times, so that the position of each voter shall be definitely known. According to the most approved practice, a block organization must be maintained, so that no individual shall be overlooked. It is the duty of the organization first to see that the full party vote is registered—a sufficiently large task; and, second, to see that every voter of that party gets to the polls. Hacks and automobiles must be hired, and workers must be present at the polls to check off on the poll-sheet all who vote, so that attention can be concentrated on those who are negligent and might not cast their ballot without prodding. Each party is likely to have half a dozen or more workers to a precinct, aside from the election officials.

This means an extensive, complicated, and costly organization. But it justifies its existence by the results. Elections cannot be won without it, save under exceptional circumstances. Independent movements rarely succeed because the much-maligned organization is lacking.

The service of the machine explains, too, the difficulty of protecting the administrative efficiency of the civil service.

"If you fellows want to hold your jobs, you'll get out and report to your precinct captains at six o'clock on election morning," is the order that is commonly passed down the line.

"We need the city hall for the county and State campaign in November," was the way a practical man put it before a recent spring election. "That will give us at least sixteen hundred workers for election day, besides the assessment fund on their salaries."

The holding of a city job implies service on election day, and the converse holds true, that service on election day implies a city job.

"We weren't working for our health," the place-hunters cry when they descend on a new mayor. And their contention is reasonable. The service performed by the party organization is of a public nature. The public ought to pay for it, though not at the expense of demoralizing the civil service and making the administration inefficient. But so long as this public service is performed at private expense, so long attempts at civil service reform for cities are going to prove largely futile.

Now, it will be observed that the chief reason for the existence of the party machine is the failure of the government to pay the legitimate expenses of the election. The work of educating the people in the campaign and of prodding the reluctant voter to the polls ought to be paid for by organized society. So long as it is not, the party organization that finances the whole electoral canvass is going to dominate both in primary and regular elections, and that organization in turn is going to be powerfully influenced by the large contributors—chiefly the special interests.

"Where would you fellows have got the money for your ward organization if we hadn't put up for it?" an indignant traction attorney protested to a recalcitrant ward alderman. "And now you don't stand by your friends."

This same point is one of the lessons of Winston Churchill's "Mr. Crewe's Career." Austen Vane explains the control of a State legislature by a railway "because the Northeastern owns the Republican party machine, which is the lobby, and because most of the twenty Republican Senators are dependent upon the Northeastern for future favors."

The modern method is for the corporations to control the party organization rather than to traffic with individual officials.

It may always prove difficult to prevent the special interests from spending money in a campaign. But if the State —including, of course, the municipality —should bear the legitimate expenses of organization and of education, the influence of the machine would be very greatly diminished, party ties would be

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

loosened, and the civil service would be subject to much less strain. To a large degree this confusing party spirit is inspired by the compact central organization. Obviously, when men grow accustomed to working together in some effective body, they develop an *esprit de corps*, a loyalty to the organization irrespective of its principles, a sporting desire for the success of their side without regard to public consequences. With the vanishing of the reason for the organization's existence the party lines would become less distinct and the compulsion to vote the party ticket would be lessened. There would be a tendency to substitute loose, temporary organizations for the permanent machine.

The idea is not impossible. For the recent election in Oregon, in which nineteen propositions were submitted to the voters, the arguments on both sides were presented briefly and well in pamphlet form, printed by the State and mailed to every voter. The expense was borne by the persons and organizations presenting the arguments. But there is no reason why the plan, under restrictions, should not be worked out so that the State should pay. At least the Oregon plan gives a hint of the direction in which progress lies.

Perhaps two-thirds of the expenses of a party organization in an ordinary city election are connected with legitimate efforts to get out the vote, which is clearly a public function. It might be more feasible to simplify the present costly and cumbersome polling machinery than to attempt to continue it with a contribution from the public treasury toward the expense.

How the necessary changes could be brought about it is difficult to say. No satisfactory device for registering the will of the electorate has yet been proposed. Possibly the result could be obtained by sending notaries with witnesses to canvass the town. Possibly some safe form of post-card ballot could be devised. Possibly there might be compulsory voting, or a provision for a poll tax to be remitted on presentation of a certificate showing that the holder had voted. This is a matter of detail to be worked out by experienced men.

But this much is evident: The power of the organization—of the bosses, if you please—is never going to be seriously and permanently crippled, and the confusing influence of the National party label is never going to be greatly reduced, so long as an electoral system is tolerated that compels the existence of the machine. It is futile for men to denounce the machine without providing means for getting on without it. The resort to the primary merely pushes the trouble a step further back.

When the public work of conducting elections is carried on by the public instead of by party organizations, one of the chief confusing factors in municipal elections will have been eliminated. Then the issue of efficiency can be much more sharply defined than is possible with the interference of the party organization, with its often sinister backers, and with the muddling effect of the party label.

AN OLD-FASHIONED LOVE SONG

BY MARIE HEMSTREET

He doth not render up his page to every curious mind,
Nor strew the flowers of his thought to every passing wind.
And yet to me my Love hath been most excellently kind.

No twice-told love-tales doth he tell, no vows assail mine ear,
He only bids me creep into his heart, so near, so near,
That well I know I am to him most exquisitely dear.

And when with eventide he comes, the long day's work well done,
The silver sail of silence bears us on—and on—and on—
And love and life are pledged anew—for life and love are one.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HOW TO RESUME CHURCH UNITY

BY THE REV. NEWMAN SMYTH, D.D.

This article has been prepared for The Outlook by Dr. Newman Smyth from an address which he was invited by Bishop Brewster to give to the Episcopal clergy of Connecticut on the subject, "What, from your point of view, may reasonably be expected from the Anglican Church in relation to Church Unity?" Upon the invitation of Bishop Greer the same address was subsequently given to the Episcopal clergy of New York.—THE EDITORS.

THE way to resume Church unity is to resume it, as after the Civil War it was said in regard to specie payment, The way to resume is to resume. A date was fixed by Congress for resumption; it was time for it, and it was done. Is not now the practical question before all Christian communions simply this: How shall we prepare to resume our lost Church unity? There is, indeed, no voice of authority from above to appoint for us a date when the Churches shall be one; but by the inward authority of his Spirit in the heart of Christianity, is not the Master's word spoken to us, Ye are my friends, if ye do this thing which I have commanded you? The only question of obedience left is, How shall we do it?

We should reasonably expect the Anglican Church to present itself to other Christian bodies in its historic breadth and wholeness. An overture from any Church party could meet at best among us only a partisan response. It should be recognized that many of our religious questions and differences run horizontally through all the churches rather than perpendicularly between our churches. These horizontal stratifications and demarcations of dogma, historical and Biblical criticism, and the philosophy of religion, should none of them be made divisive faults between us. We should assume, therefore, that any overture of reunion with us would be as broad as is the Episcopal comprehension of diversities. Church unity, when accomplished, will be the supremacy of the whole over the parts, and not the supremacy of any part over the whole. Any manifest exclusiveness within the Anglican Church naturally serves to keep alive among other Christian bodies their inherited fears of ecclesiasticism.

I may speak a word as to our individualistic theory of spiritual liberty. Indeed, upon our part, just here is one reason, most frequently expressed, for hesitancy in closing with any proposal for a vital Church unity. It is the ancestral dread, still lingering in our Puritan blood, of the peril of a hierarchy. No doubt such hesitancy among us may plead much historical justification. Ecclesiasticism has often put conscience in deadly peril. But history has also its warning against the intolerance of separatists. And the supreme danger confronting all our churches now is not the loss of intellectual liberty, but of religious efficiency. Liberty of thought is not in itself an end, but a means to an end; truth is the end, liberty is the means. An intellectual liberty unrealized in fellowship remains barren and unfruitful. Spiritual liberty cannot be gained or kept simply upon an intellectual basis, and as a life sufficient unto itself. Its only sure basis and perpetual vitality lies deeper, where all divine gifts are secure in the whole life of the whole Christian society—separated from that it perishes. In other words, the freedom of the individual Christian man is assured only in the Catholicity of the Church. While rejoicing in the freedom of thought which is now our Congregational victory and peace, I would urge upon my brethren in the ministry that an intellectual liberty blossoming, however gloriously, upon an isolated stalk may soon be cut down and withered; that our richest inheritance from our fathers can be preserved only as a part of the one vineyard and whole harvest of Christian thought and life. But, speaking before Episcopal clergymen, I may the rather plead that you may be led to present to us your comprehensiveness so clearly and assuredly that in our minds no present justification for our inherited fears may

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

remain to haunt the hopes of a closer alliance with Episcopacy.

We may mark the way of closer approach still further by this sign: In any overtures, we may reasonably expect the Anglican Church to recognize those elements which have proved their religious value in our history, and eventually to adapt its canons to their assimilation. It will unload the discussion of a vast deal of collateral difficulty if we keep in mind the fact that it is a problem of the union of virtues with which we have to do. One church is not to swallow up another; but what may be lacking in any is to be made complete in all. How to fulfill all things of approved worth among us, without destroying anything of religious value, is the real question. But to put it in this way is to begin to answer it. There are, for example, some truths which have the consecration of our Congregational history. Nor are they without value in your eyes. The common priesthood of believers; the integral part and function of the laity in the Church; the participation of the presbyterate in the historic continuity of the Church; the autonomy in some bond of fellowship of the local congregation; the liberty of prophesying yet in some order of service—these and other elements of primitive and permanent Christianity have been among our household words, and they are cherished among us as the riches of our inheritance, consecrated through persecutions and won through heroic lives and endurance even unto death. We cannot betray these truths. And what need is there that we should? For much of our fathers' work is become part of your inheritance.

The middle wall of partition between us has been the question as to our ordination. It is time for Christian reasonableness on both sides to find a way through or around that separation. I may urge that in the recognition of the ministry of other Christian bodies the Anglican Church, on the one hand, may reasonably expect them to receive from the Episcopate whatever it may deem to be necessary for the completion of their ordination; and, on the other hand, in consenting for the sake of unity to supplement their own ordination they should not be expected to deny the validity of their previous ministry. Moreover, I must submit that such supply by you of what you may deem lacking in us, and such acceptance of it by us without disloyal abnegation of our own past, would be an adjustment and reconciliation, at once simple, thorough, and complete, altogether possible for Christian gentlemen to formulate, and honorable before God and man to all concerned. And I further beg leave to submit that if this simple, Christian unity of the ministry could be realized between the Episcopal clergy and the Congregational, not to speak of others, then an incalculable advance of the Church of Christ in America might follow, so great that it might bring unutterable joy in heaven to the whole company and succession of the Apostles. For I am persuaded that those of us who have received presbyterial ordination do not have moral right before the Lord of all to stand upon the sufficiency of our own ordination, asking as a final condition of reconciliation that the Anglican Church accept it without any further or supplementary validation. For that would be on our part to take our stand upon a particular theory of the ministry, and not to come out and take our place on the broad historic fact of the continuous development of the Church and its ministry. It would be for my brethren and myself to insist that the Episcopate should so confirm our received theory of ministerial ordination as thereby to deny other theories of it which are generally held in other large communions of believers.

At the same time, and by the same sign, I must regard it as reasonable for us to expect that such Episcopal authorization as might satisfy your convictions should be offered to us in a form which would not require of us a denial of our previous ordination vows. The alternative form of ordination in the ordinal of the American Episcopal Church employs the words, "Take thou authority," instead of the earlier form, "Receive thou the Holy Ghost." This form might seem sufficient at least to relieve the scruples concerning reordination which might trouble any high church Presby-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

terian or Congregationalist in his belief in a sufficient tactual transmission of grace through the succession of presbyters.

I make this suggestion of a possible supplemental or complementary form of Episcopal consecration and authorization of other ministries with the more confidence because I find two precedents for it in the early history of the English Church. One was the licensure which Archbishop Grindal gave to a Presbyterian clergyman, which concludes with these words: "Called to the ministry by the imposition of hands according to the laudable form and rite of the Reformed Church of Scotland. . . . We therefore, approving and ratifying the form of your ordination and preferment, grant you a license and faculty in such orders by you taken. You may and have power to celebrate the divine offices, to minister the sacraments." Another, Archbishop Bramhall's form of transmitting Episcopal authority to a Scotch presbyter, reads as follows: "Not destroying his former orders, nor determining their validity or invalidity, but only supplying what the canons of the English Church require, and providing that occasion of schism be removed, and the faithful assured that they may not doubt of his ordination, or be averse to his presbyterial acts as invalid."

The historic Episcopate, if it were committed and bound to any one of the several theories of its origin and authority, would not be a means of comprehension, but rather an instrument of division and exclusion. But if the historic Episcopate should be presented to us, as indeed it seems to be in the fourth Lambeth article, as a fact, not overladen and overburdened with any theory of it, it might have a mediating position among all Church polities, and prove to be, as no other institutional power can become, the potential of a vast Christian comprehension. If this can be clearly done, it will place directly before us the obligation of a possible readjustment of our polity to some reasonable measure of Episcopal supervision. Nor would the consideration of such adjustment find us as Congregationalists wholly unprepared. For within recent years there has been going on in our polity a process of development which reminds one, by its inner and almost unconscious necessity, of the natural development of the Episcopate, as many historians agree in describing it, in the sub-Apostolic Church. Our denominational tendency has been running of late swift and strong in the direction of more supervision among our churches—supervision at least without claim of spiritual authority, but with increasing exercise of practical influence—a better supervision of the whole over the parts. Certainly our existing denominational frame of mind, especially among our younger clergy, is not adverse to the consideration of such wholesome supervision as may be consistent with the autonomy of our congregations in matters purely of their own concern.

In the Roman Church the brave, sacrificial strife of Modernism for liberty under a constitutionalized Catholicism is forcing the final issue between an absolute Papacy and the Episcopate. A new valuation may thus be providentially put upon the historic Episcopate. In this age, so closely resembling in many respects the first century after Christ, a new test may thus be brought to the Episcopate throughout the world as the organ and safeguard of the democratic integrity of the Church. If this be in the providential order, adjustments to the Episcopate of other Christian bodies are of supreme religious concern.

If the first and main steps once be taken, others will not prove impossible. Such questions, for example, as will naturally suggest themselves concerning liturgical forms, the parts of service to be observed in common by congregations of different habits and aptitudes, the unity, in short, amid diversity to be gladly sought and found, and also such alterations or adaptations of the canons of the Church as would become necessary for the comprehension of whole congregations and bodies of believers—none of these need offer necessary difficulties of principle, and may be left in time to work out their own solution in the ordering on all sides of good, sanctified common sense.

Many are pleased to entertain the vision of Church unity, but they will

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not do anything to obey the heavenly vision. The times call for action. That call can come from none more worthily or forcibly than from the whole Anglican Church. Nor can one conceive of a greater service which the entire Episcopate could render to the Christianity of the world than it would render if it should see fit, in its united wisdom and grace, to address other Christian bodies on the possibility of Church unity with such directness and reasonableness that it would be put upon the Christian conscience of all the rest of us to respond to it; so that on our part we should be left without excuse if we should not do everything which might reasonably be asked of us to meet it.

THE FIRST PAN-AMERICAN SCIENTIFIC CONGRESS[1]

BY WILLIAM R. SHEPHERD

Professor of History Columbia University. New York

WITHIN the region known as Latin America there are twenty republics, possessing a combined area of about 8,000,000 square miles and a total population of approximately 65,000,000 persons. The area is nearly three times that of the United States, and the population more than three-fourths of the number of inhabitants in this country. Yet to the mind of our average citizen the name "Latin America" often means little more than it did a century ago. He is prone to think of it as a geographical expression referring to a vague extent of territory tenanted by races aboriginal and mixed, divided by doubtful boundary lines, shaken by earthquakes, afflicted with tropical diseases, and rent by revolutionary disturbances.

How we may increase our knowledge of Latin America, and what advantages such an enlargement of knowledge will afford, are coming to be important questions of the day. Of certain kinds of information concerning the twenty republics there is no lack. Government reports, magazine and newspaper articles, and books of travel tell us of natural resources, race blends, political practices, and commercial and industrial activities. They give us glimpses of large cities and curious customs, and occasionally recall the picturesque times of the Aztecs, the Incas, and the Spanish conqueror. All of this may be interesting enough to a select class of readers, but what the ordinary citizen of the United States cares to know is, how far the countries of Latin America, viewed either as a mass or as individuals, are entitled to recognition as civilized communities. He asks whether they are educating their people, striving to lessen human misery, applying their minds to a wise development of their natural wealth, encouraging the higher forms of thought, and stimulating a love of the beautiful.

On their own part the Latin Americans resent, very naturally, the presumption that such queries imply. In tones of sarcasm or of indignation, they ask whether we think that they habitually walk around in war-paint and feathers, and they express ironical thanks to visitors from the United States who evince surprise at the degree of culture actually shown. They are disposed, also, to ascribe what they regard as an insulting attitude of mind to a spirit of contempt or of unfriendliness on our side; whereas in reality it is due to the fact that, as a nation, we are ignorant of just those things about Latin America which we ought to know. All of these circumstances, therefore, lend special significance to the First Pan-American Scientific

[1] Address delivered at the Fourteenth Lake Mohonk Conference on International Arbitration, May 20, 1908. The author was sent last summer by Columbia University and the International Bureau of the American Republics of Washington, D. C., on a special mission to study the commercial and educational conditions in the leading countries of South America.—THE EDITORS.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Congress, which will open its sessions at Santiago, Chile, on the 25th of next December.

The idea of convoking a scientific congress of the Latin-American states originated with the Scientific Society of the Argentine Republic, and the first assemblage of the sort was held at Buenos Aires in 1898. So great was the amount of interest aroused by the experiment that it was repeated with increasing success at Montevideo in 1901 and at Rio de Janeiro in 1905. One of the most gratifying achievements of this interchange of learning was the sense of solidarity which it produced among states that, in spite of their similarity of speech, custom, and history, had dwelt in a mental isolation almost as complete from one another as from the United States. Accordingly, the session at Rio de Janeiro resolved that the next Congress, to be held at Santiago, should devote a larger amount of attention to problems of common import to Latin America as a whole, lessening in a measure the consideration of matters either local in their bearing or suited to a specific branch of science only. Carrying the resolution further, the Chilean Committee of Organization came to the conclusion that, if the membership in the future Congress were to be limited strictly to Latin Americans, the discussion of such problems might be lacking in practical results. For this reason the United States has been officially requested, through the medium of the Chilean Government, to send delegates to the meeting at Santiago, while the Committee of Organization, on its own behalf, has extended the invitation to fifteen of our prominent universities, and has appointed an American Committee of Co-operation as well. In order, also, to signalize the entrance of the United States into intellectual fellowship with its sister Republics to the southward, the fourth of these assemblies of representative minds of the New World, coming together in the beautiful mountain capital of Chile, is to bear the appropriate title of "First Pan-American Scientific Congress."

According to the elaborate syllabus that has been prepared for the occasion, the hundreds of topics to be discussed at the Congress are divided into nine general sections, namely: mathematics, physical sciences, natural sciences, engineering, medicine, jurisprudence, social science, pedagogy and philosophy, and agriculture and animal industry. Throughout, the effort to impress a Pan-American character upon a large percentage of the individual themes has been carefully and consistently maintained. Especially is this true of the matters to be treated under the head of "social science." The term is intended to be a comprehensive one, and includes American history, international law, the history of diplomacy, international policy, constitutional and administrative law, political and social economy, criminology, police, literature and the fine arts, and American universities.

Among the topics of particular interest in this section may be mentioned the following:

An explanation of the reasons why the colonies of English America were able to unite into a single state after they had attained their independence, while those of Spanish America never succeeded in establishing a permanent union.

The extent to which America has come to possess a civilization, as well as interests and problems, different from those of Europe.

Given the special circumstances of the states of the New World, would it be feasible to create an American international law? and if so, upon what bases should it rest, and how should it be composed?

The responsibility of the American governments for injuries caused to foreigners as a result of civil wars, strikes, or other internal disturbances.

Diplomatic reclamations against the Latin American states: their peculiarities as compared with those which have characterized such reclamations on the part of the European states among themselves.

Upon what bases should Pan-American diplomatic and scientific congresses be organized so as to strengthen the bonds of solidarity among the countries of the Western continent?

Commercial intercourse among American countries: the means of promoting it.

The establishment of a Pan-American bank, and the bases of its organization.

The feasibility of having the American states set up a uniform system of regulating immigration.

The legal, material, and moral condition of the working classes in the Latin American states, as compared with that prevailing in the United States and Europe.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The establishment of closer relations on the part of the press in the several American states as a means of strengthening the bonds of connection among them.

The creation of an international bureau of American universities so as to facilitate communication among them, bring their publications together, and serve in general as a means of promoting co-operation in the study of American problems.

The significance of these and similar examples of the matters to be brought before the Congress appears with special clearness and emphasis when we consider the advantages that the deliberations and conclusions of such a body may afford in advancing the cause of Pan-Americanism.

For the first time in the history of the New World, men of science representing civilizations of diverse origin and differing stages of development will meet to discuss topics of common interest to their respective countries. The broadening of ideas resultant from a personal contact of this sort is too obvious to need comment. In these enlightened days one may hardly subscribe to the old Venetian definition of an ambassador as "a clever rogue sent abroad to lie for his country." Nevertheless it is true that at gatherings of a diplomatic or semi-diplomatic character the delegates cannot express their views with the freedom and the frankness that belong to the devotees of science. Even granting the novelty of the movement and the existence of conditions peculiar to Latin America which may not permit the course of discussion to approach the liberal bounds of similar assemblages either in Europe or in the United States, the fact remains that the opportunity for an interchange of opinions and experiences certainly will be much greater at such a congress than at conferences in which the diplomatic element plays a part. In this connection, also, the advancement of scientific knowledge as an end in itself must be emphasized. Learning is not the property of an individual, of a group of individuals, or even of a single nation. Universal in its nature, it should be universal in its diffusion. As the Latin Americans have a message for us, so have we a message for them, and the delivery of both should be effected in the place and under the circumstances where they will be productive of the greatest good.

The Congress offers an ideal occasion to establish a reciprocity of personal acquaintance between the United States and the republics of Latin America. On our own part, we can ascertain the conditions prevailing among our southern neighbors which indicate their actual progress and attainments in culture. The knowledge thereby gained will serve to dispel the impression, unfortunately so current among us, that the countries to the south of the United States are hardly more than half-civilized. It may convince us, not only that some of the republics are more advanced than others, but that each is entitled to separate consideration as a state apart from the mass called "Latin America" into which we are apt to throw them. Also it will provide us with the means of forming a righteous judgment of the Latin American countries through the acquisition of the proofs of culture so abundant among those countries themselves, and hitherto so difficult for us to obtain at home.

On the other hand, this reciprocity of personal acquaintance will give an impulse toward removing the similar degree of ignorance which is largely responsible for distrust, dislike, and prejudice, so far as these sentiments exist among the Latin American republics themselves, in reference to the United States. The idea held by many Latin Americans, indeed, on the subject of the interest that we are supposed to have in their concerns was crisply expressed some time ago by a gentleman of one of the South American states when he declared that such interest came from a mixture of "sentimentality, money-getting, Monroeism, and manifest destiny." Like many quips of the sort, the epigram unwittingly conceals the truth under a misconception of the truth. *Understood in the proper sense*, it does set forth, in my opinion, precisely the four motives that shape the real attitude of the United States toward the Latin American republics; and the Congress at Santiago will be an efficient means of rendering the attitude unmistakable. Were these motives to be stated

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in a somewhat different order, indeed, they might well serve as so many texts on which to base the further consideration of the advantages that the Congress will yield to both Latin America and the United States.

Under the head of "Monroeism" it is safe to venture a belief that the meeting at the Chilean capital will conduce to a more effective appreciation of the genuine purpose of the Monroe Doctrine, alike in spirit and in application. Explained in the calm, impartial, and international language of science, "Monroeism" will be shown to involve neither officious tutelage, designs at exploitation, unrighteous interference, nor schemes of conquest. Rather will it be seen to stand for a sincere desire to assure to the Latin American nations the progress and the prosperity that their conditions and talents deserve, while rendering them free from the dangers of possible projects of ambition on the part of powers beyond their own confines.

The participation of the delegates from this country in the Congress will promote the extension to Latin America of the influence of the United States. So far as the lessons of our experience may be of practical value to the several republics concerned, that influence will be exemplified by our spirit of enterprise, our democratic institutions, our educational impulses and achievements, and by our social, economic, intellectual, and political training in general. This will mean, let us hope, that the close relationship, mental and material, now existing between most of the Latin American republics and Europe may be diverted from that continent to the United States. No slight feature of this process of approximation is the recognition that is sure to come of the peculiar fitness of our system of technical and industrial education to the needs of Latin America. As an appreciation of this fact, the number of Latin American students in attendance at our institutions of learning will be greatly increased. The practical knowledge that they will gain cannot fail to serve the interests of their native lands. Some idea of the extent of this service may be formed when we remember the circumstance that both the United States and the other nations of the Western Hemisphere are provided with vast natural resources that are relatively undeveloped. Given these resources, and aided by foreign capital and immigration, we have adapted our educational methods to the demands of a wealth that had to be made productive. The success following our efforts has rendered the United States a rich and powerful nation. What we have done can be imitated by the Latin American countries to very much the same degree if the men who carry on the work of development are equipped for the task, as we have been, by a course of practical and systematic training. In all of these aspects of influence lies "manifest destiny" as a motive of the United States in dealing with Latin America.

The meetings of the Congress will help to strengthen sentiments of friendship and sympathy among all of the nations participating. They will tend to awaken an active consciousness of American solidarity in its broadest sense, and will emphasize the community of American problems that can be solved and regulated only by the republics of the three Americas and the West Indies cooperating in hearty accord. Perhaps the greatest achievement of the Congress in this connection will be its facilitation of the work of the Fourth Pan-American Conference to be held at Buenos Aires in 1910. Too often has it happened at previous Conferences that the official representatives of the twenty-one republics have been unprepared to discuss as rationally as they should the matters of international moment which had called them together, or have been unwilling to adopt measures which they felt that their respective governments might not approve. The Congress at Santiago affords an extremely valuable opportunity for a group of scientific men, unhampered by official instructions and undisturbed by dubious questions of ratification, to give a preliminary consideration to many of the topics that will be dealt with in the future Conference. The practical bearing of the conclusions at which they may arrive upon the labors of that official gathering needs no remark. So far as the delegates from the United States

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

assume a share in this process of drawing closer the friendly ties that bind the Americas together, herein consists our "sentimentality."

Lastly, the discussions of the Congress at Santiago will contribute to a better understanding of a number of problems connected specifically with the economic relations between the United States and Latin America. In brief, these problems may be said to concern the system of transportation and communication, the investment of capital, and the growth of commerce. Under the first of the three heads may be included such matters as the improvement in shipping facilities between the United States and the countries of South America in particular, the construction of the Panama Canal and the probable influence of that waterway when completed, and also the extension of the Intercontinental Railroad as projected between New York and Buenos Aires. Regarding the investment of capital and the growth of commerce, more especially, it should be remembered that the value of the total foreign trade of Latin America amounts to more than $2,000,000,000 a year. Of this sum only about one-fourth proceeds from the commerce of the twenty republics with the United States, while their exports to this country exceed their imports from it by upwards of $70,000,000. Latin America, indeed, buys more than four times as much from the other nations of the world, and particularly from those of Europe, as it does from the United States. Figures like these, coupled with an increasing knowledge of the enormous natural resources of Latin America, furnish some idea of the possibilities of developing our trade with the southern republics. Problems of such paramount importance, and so closely bound up with the future welfare of the American continent as a whole, assuredly deserve a joint examination by scientists from so many of the states concerned. And when it is recalled also that the deficiency in our Latin American commerce is due for the most part to the backwardness of our trade with the countries of South America itself, the sessions of the Congress at Santiago assume even a greater interest than before.

The day when commerce was but a form of warfare has passed. Now it is regarded, and rightfully, as a powerful agency of peace, not only in contributing to the material welfare of the nations thus related, but in diffusing mutual knowledge and in cementing friendship between their peoples. While we exchange our products we compare ideas and we develop sympathies. The benefits conferred are reciprocal throughout. If this be the sort of "money-getting" at which the United States aspires in Latin America, let us make the most of it, and let all of our sister republics go and do likewise, for it is commerce inspired with ideas.

MY FIRE

BY FREDERIC E. SNOW

I sit before my fire when day is done;
The leaping flames their friendly signals wave,
Inviting me to take the rest I crave
From fretting cares which waked when day begun:
My vexing troubles vanish with the sun.
As when two, sitting quiet with clasped hands,
Commune in silence which each understands,
Nor heed the fleeting moments as they run;
So, in a language subtler far than speech,
My fire breathes its message in my ear,
And rests my heart and soothes my tired brain;
Its luring voice leads me beyond the reach
Of the world's Babel sounds: I only hear
The murmuring music of its soft refrain.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A STORY OF LABRADOR

BY WILFRED GRENFELL

Builders of empire once were soldiers; in these days they seem to be men of commerce and financiers. There is one empire-builder who, though he fights and directs business enterprises, is neither soldier nor trader. People call him a missionary. He cures men's ills, he helps men out of difficulties, he gives men opportunities of livelihood, he establishes industries. His parish, his circuit, his empire—call it what you will—is the coast of Labrador and Newfoundland. Last winter he established there a herd of reindeer which will supply meat, milk, leather, and transportation. Dr. Grenfell is as truly an empire-builder as Alexander or as Cecil Rhodes. He is founding the empire, however, not on conquest or on money-making, but on the old qualities of justice, mercy, and reverence. In his task he has the support of the Grenfell Association of America, with headquarters in New York, which is composed of people who believe in building empires after this fashion. Of the kind of men out of whom he is constructing his empire the following sketch from Dr. Grenfell gives a glimpse.—THE EDITORS.

"NO," said the elderly skipper by whose side I was sitting on the cabin locker, "no, *zur*, I don' know how us did in them days o' schooners at all. You see, zur, if us got caught in the floe at all, there were nothing for it but to drift about wherever it liked to take un. If it drove her agin the land, or the standing ice, it was little chance enough there was for her. Why, zur, you minds well the year Skipper Blake lost his steamer less'n twenty-four hours out from his own home. It were all done in five minutes, zur. She were driven back by a huge pan more'n a mile long, which went rafting along over the standing edge. T' mate tried to pop her into a kind o' bite there were in the edge, and had nearly got round the point, when t' ole man comes on deck. The water seemed somehow sort er clear to the sou'east, so the skipper he twists 'er round and puts 'er at it. Well, zur, it seemed as if it were for to be. For the big pan just caught her, and pinned 'er like a rat in a trap—us could hear her ribs a-crackin' like nuts, and the deck beams come up just like a arch, and bust, and you could 'a' fallen through the seams. We tried pumping, but, bless you! it weren't no good. So us landed the canvas and t' grub on the ice before it slacken again about twelve hours after. Then she just throwed up her head and goes down starn first, and we was left a-looking for her. Thank God, it weren't far from land, and every man got ashore."

There was a pause, and then he added sententiously, as he sucked his pipe, "If t' ole man had only stayed below five minutes to take a cup o' tea, I thinks it wouldn't 'a' happened at all.

"It was in the year o' Green Bay," he went on, "when the winds hung so long in t' nor'east, and so many vessels was lost—I was in the Hesperus wi' my boys. We was drove in by the pack along wi' the rest of 'em. But the old Hesperus was one to rise easy, and when the ice started rafting, it just lifted her up, zur—like a baby, zur—and left her lying there. It carried away her port stanchions an' about thirty foot o' rails an' bulwarks. But, bless you! beyond that she weren't even so much as scratched. Eight o' the men were that scairt they went an' left her, but my boys, they stood by me, zur, they did! Us started in to get some food an' canvas off of her, in case her might fall in t' wrong way; and there we bides till the wind showed signs o' slacking. Well, then, zur, us gets all the powder us had, and blasted away at them pans to try and let her keel down easy. But ne'er a bit would she budge, till there were only a twelve-pound keg o' powder left, and not a single inch of fuse. There were nothing to be done but put it right under her—so us sewed the stabber round wi' tarry spun-yarn, and worked a bit o' powder in wi' it, and then we just lets her rip. Well—zur—if you'd seed that old ship get up on end and look at us that solemn like, zur, you'd

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a laughed till you cried, as all o' us done. What did us do then? Why, we all gets aboard—stows her grub an' stuff down below again. An' us got twenty-one hunderd seals afore us wet an anchor or saw home again.

"The closest call I's had, it is you wants, is it? Well, zur, I thinks it were one time I was out in that same old Hesperus. We was away off the Funk Islands, and the swiles was away again to the nor'ard; at least so it seemed to us. But the wind held to the nor'ard day after day, and we was losing ground that fast in the running ice that there were nothing for it but to hitch her on to a iceberg.

"There was one about sixty feet or more high we was driving by, and there were two grand pinnacles on it. So a dozen of us landed on the floe, and got alongside as best us could. Wi' our axes we cut steps up the side of un, till us got safely on 'is shoulder, and then passes our bight line round one pinnacle, an' hauls the big hawser home, and made fast. Meanwhile the ice has been wheeling pretty fast wi' the breeze, and all of a suddent the berg got clear and was floating in open water. There was a heavy swell running, and as soon as ever she shook free, down she started to go. Our schooner were away to leeward the whole length o' the line, and there were ne'er a boat afloat. Well, zur, t' berg went down that slow and that steady, us didn't notice it till us was almost down to the water, so that I had hardly time to sing out, 'Hang on the line, boys!' when the first sea broke right over us. Only one man had let go, and, luckily enough for him, the sea jammed him in against a sharp ledge of ice wi' the hawser taut against his legs. She didn't stay down a minute, however; indeed, she must ha' gone level wi' the surface, I supposes, and then up she starts to come again, just as she went down, that solemn and that slow, as if the whole world belonged to her. When we had found out where we was again, we were well up in the air and a boat was pulling towards us for all she was worth. One o' our fellows somehow got frightened, and when we was good sixty feet up again, he rushes to t' edge shoutin', 'My God, I ain't goin' to stay on this thing no longer!' And, zur, youse mayn't believe me, but if I hadn't 'a' catched him by the collar, jump he would have, sure enough. No one else said nothing, 'cept old Uncle Pete, and he just said in his slow old way, 'It don't seem as if us is going to be lost this time after all, do it, Skipper?' He said it that droll I had to stop and laugh in spite o' having to tie the small line to the hawser and let all hands swing into the boat. We was soaked through, and cold too, and there weren't no time to waste anyhow—leastways it seem' so—for the ole berg were on 'er way down again ahead. As it were, howsomever, the hawser held on to the pinnacles, and us had just time to get clear before another sea broke over her. Yes, o' course she might ha' tipped over; many on 'em does, as you says, but then you see she didn't, and that's all about it. Well, o' course, when the loose ice wheeled back, it steadied her up again, and us held on just as long as us wanted. No, I didn't *care* about goin' up on her again to let go, but what o' that?"

The inquiry into unnecessary details seemed to worry the old fellow, so I quietly passed him my tobacco-pouch and went up to look at the weather, while he pulled himself together for another yarn.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MORE BOOKS ON SOCIALISM[1]

BY H. ADDINGTON BRUCE

CRITICISM of Socialism to be effective must recognize two facts: First, that Socialism is no mere academic question, but represents a growing, forceful, and thoroughly revolutionary movement which aims at nothing short of the complete reconstruction of society; second, that, no matter what its faults, Socialism is sincerely urged as a corrective of existing evils. To meet its proposals with any convincingness the critic must be careful to point out a better way of attaining the ideal which makes Socialism so attractive to the poor, the suffering, and the oppressed. It will not do simply to lay bare its fallacies, or to rail at those who teach and those who accept its principles. Yet many opponents of Socialism speak and write as though there were no abuses to be corrected, and as though Socialists were actuated by a mad lust for plunder. Whereas the truth is, as by this time everybody ought to be aware, that the leading advocates of Socialism include some of the noblest-minded of men, ablaze with righteous indignation at conditions which none should view with unconcern, and honestly persuaded that Socialism offers the only sufficient remedy. It cannot be too clearly understood that the trouble is not with the motives of the Socialists but with their doctrines and with the consequences of their activities.

Inadequate appreciation of the vital need for temperate and really constructive criticism is, then, a feature of much anti-Socialist literature. It characterized, for instance, Mr. Mallock's recent discussion of the subject, and it is again apparent in Mr. H. Arnold-Forster's "English Socialism of To-Day."[2] The contents of this book originally appeared in the form of articles contributed to the Standard, which, with other English newspapers, has instituted a vigorous campaign against Socialism. Although his statement of the case was sharply criticised, Mr. Arnold-Forster has in no wise receded from the position then taken, because, he insists, "no criticism has appeared during the course of publication which has necessitated any correction as to matters of fact, or any modification of the conclusions arrived at." Unlike Mr. Mallock, whose "Critical Examination of Socialism" was conspicuous for its non-recognition of evils calling for remedial action, Mr. Arnold-Forster explicitly concedes the need for reforms. But he exposes himself to a crushing rejoinder when, by way of suggesting ameliorative measures, he sets up the twin political fetiches of Imperial Federation and Tariff Reform. And he does not help matters by the abuse, invective, and sarcasm with which he assails Socialism in general and English Socialism in particular. On his showing, Socialism is a gigantic conspiracy, with hatred, envy, and malice for its animating principles and wholesale spoliation for its goal. This is as gross an exaggeration as are the stock charges brought against Capitalism by Socialist critics.

Mr. Arnold-Forster is on sure ground, however, when he argues that the tendency of Socialist teachings is to emphasize class-consciousness, and to inculcate the idea of securing reforms by sheer force. This is absolutely true, and constitutes the great menace of Socialism. Most Socialists deprecate violence, and the so-called Reformist branch of the organization certainly insists that success can be had only by the slow process of gradually legislating away existing institutions. But, as Mr. Arnold-Forster demonstrates by quoting from official publications, there are Socialists who openly "proclaim and preach the Class War." The words are not those of Mr. Arnold-Forster, but of the British Social Democratic Federation. And even such extremely moderate Socialists as the members of the Fabian Society propound doctrines which, however unaware of the fact the Fabianists may be, tend to set

[1] For a review of ten other books relating to Socialism, see The Outlook for November 9, 1907, and March 7, 1908.

[2] English Socialism of To-Day. By H. O. Arnold-Forster. E. P. Dutton & Co., New York. $1.25, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in motion forces making not for peace and harmony but for strife and discord. In effect, the Socialist of every type, Marxist, Reformist, Fabianist, divides mankind into two classes, and arbitrarily depicts these classes as fundamentally opposed to one another. To the one class the Socialist says, "You possess that which does not belong to you." To the other class he says, "Possess yourselves of that which is yours, but of which you have been wrongfully deprived." Thus, despite all its idealistic professions, and granting the perfect sincerity of its adherents, Socialism is a breeder of hatred and warfare; and it offers no guarantee that, when the struggle is over, when the two classes have been reconciled by the extinction of one of them, mankind will be any better off. This is not denying that Socialism has made and is making suggestions of real value for the reformative work which every thinking man admits must be done. It has, in fact, unconsciously pointed the way to cure existing evils without destroying the foundations on which society rests. This much should willingly be conceded. But the time has arrived for a full appreciation of all that is involved in Socialism, and of the dangerous situation which, with the best of intentions, it is creating.

We are well aware that, notwithstanding the language quoted by Mr. Arnold-Forster, Socialists in general deny that they advocate the Class War. "They recognize," to give the words of an American Socialist of to-day, "that it is inevitable under the present system, and they strive to abolish it." But how? A detailed answer will be found in the book from which this passage has been taken, Mr. Robert Hunter's "Socialists at Work."[1] It is in some ways a most interesting book. It sets forth its author's views on Socialism, presents the programme of Socialism as formulated by sundry Socialist bodies, and reviews the achievements of Socialists in politics, art, and letters. Besides all this, it describes in a comprehensive way the progress of Socialism in Germany, France, Italy, Belgium, England, the United States, and other countries; and gives an account of the proceedings of several European Socialist Congresses which Mr. Hunter attended. It is therefore encyclopædic in scope, and may be read to advantage by all who desire to know the present status of Socialism, the aspirations of its leaders, and the results of their labors.

Certainly, however, it permits of only one inference from Mr. Hunter's preliminary statement of the attitude of Socialists towards the Class War. This is that they would put an end to it by fomenting it, and by organizing one of the two classes so effectually that it will be able utterly to overwhelm the other. Mr. Hunter quotes approvingly the dictum of M. Jean Jaurès: "The domination of one class is an attempt to degrade humanity. Socialism, which will abolish all primacy of class, and indeed all class, elevates humanity to its highest level." But Mr. Hunter fails to see, though he allows his readers to see it quite clearly, that Socialism is tending to replace an alleged class domination by a very real one, and that by its insistence on the idea of a Class War it is leading towards a real and bitter and disastrous Class War. Or, as Mr. Arnold-Forster expresses it, "the actual teaching of the Socialists is in many respects dangerous and contrary to public policy, and those who give this teaching are encouraging poor and ignorant people to adopt a course which if followed must inevitably lead to the infliction of cruelty and injustice upon many innocent persons, and must end in disaster to those who are induced to become the instruments of a false and fatal policy."

Mr. Hunter's pages bristle with passages suggesting, to say the least, the identification of Socialism with the Class War. The delegates to a Social Democratic convention in Germany "looked as if they were getting a loaf or two of bread the better of the struggle with Capitalism," and it was admirable to find that "this German proletariat is coming to its own." The Italian Socialists should be careful "not to cripple the working class in the midst of a difficult war." One need not worry about the Socialist movement in England—"so

[1] Socialists at Work. By Robert Hunter. The Macmillan Company, New York. $1.50, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

long as it moves definitely on the lines of the class struggle, that is the most important matter; and if the working classes can be united politically and economically against the exploiter of labor, the rest will come of itself." Again it must be remembered that "Socialism is surely less a matter of programme than it is a movement of the disinherited." And, in Belgium, that "militant" Socialist, Edouard Anseele, "is the very incarnation of the working class revolt." More plainly still, "to teach the working class self-reliance and self-respect, to educate them, and to organize them politically and economically in order that they should take into their own hands the administration of the State, are fundamental principles of Marxism." In the United States, finally, the backwardness of Socialism is possibly due in part to the fact that "the transition from a comparatively prosperous state of affairs to one of industrial anarchy, with its concomitant of surplus labor, has been too swift to allow of the people acquiring that spirit of class-consciousness out of which have grown the Socialist movements of Europe."

That there are Socialists who appreciate the possible outcome of constant iteration of the Class vs. Class idea, though they may be unable to appreciate their responsibility for such an outcome, is strikingly illustrated by another recent book, Mr. Jack London's "The Iron Heel."[1] This is a Socialist tract in the guise of fiction of the now familiar forecast and retrospective type. It is a recital of events supposed to transpire between the years 1912 and 1932, as told by a manuscript of the period but not published until seven centuries later, or in the year 419 B.O.M.—which means Brotherhood of Man. By this time Socialism is a triumphant fact, and to the imaginary editor of the manuscript the bloody struggle it describes is a hideous and almost incomprehensible nightmare. In 1912, it appears, the "peasants" of the United States rose in their might to vindicate the principle of majority rule, which had been violated by the refusal of the "dominant class" in several States to permit the establishment of legally elected "peasant" governments. In vain the Socialists—who in the opening chapters are shown sedulously fanning the embers of class animosity, organizing the "proletariat," and giving free voice to their belief that "the wild Indian is not so brutal and savage as the Capitalist class"—strive to hold the aggrieved "peasants" in check. The latter want to fight; and, moreover, the "Plutocracy" are bound that they shall fight. Out march the militia the moment the "peasants" commit the "unconstitutional" act of seizing the State governments which are theirs by right of election. And then begins a terrible duel between the "Plutocracy," or the "Iron Heel," on the one hand, and the toilers of America on the other. Only its opening stages are described by Mr. London, in his usual outright, vehement fashion. But it develops, from the editorial introduction, that for three full centuries—marked by "many Revolts, all drowned in seas of blood"—the "Iron Heel" and its "Mercenaries" averted the fateful day when "the world-movement of labor should come into its own." This is not a pleasant book to read; as a work of fiction it has little to commend it; and as a Socialist tract it is distinctly unconvincing. In fact, there are passages in it which should open the eyes of many Socialists who have at present no clear perception of whither the cause they have so ardently espoused is leading them.

It might well be pondered, for example, by Mr. H. G. Wells, who has just brought out a book[1] embodying a carefully studied exposition of what he thinks of Socialism. With his broad, inclusive sympathies, Mr. Wells can have no admiration for much of the doctrine that Mr. London puts into his hero's mouth. And this, albeit Mr. Wells himself cheerfully admits that Socialism is nothing if not revolutionary. But he neither expects nor wishes it to be consummated by any save the most peaceful methods, and he explicitly disavows any belief that it is a panacea, an "open sesame" to the mil-

[1] The Iron Heel. By Jack London. The Macmillan Company, New York. $1.50.

[1] New Worlds for Old. By H. G. Wells. The Macmillan Company, New York. $1.50.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

lennium. "Socialism lights up certain once hopeless evils in human affairs, and shows the path by which escape is possible, but it leaves that path rugged and difficult. Socialism is hope, but it is not assurance." Still, "Socialism is the most inspiring creative scheme that ever came into the chaos of human affairs." This is the language of an enthusiast; and, as in his "Modern Utopia," Mr. Wells reinforces it by glowing word-pictures of what may be expected after the reconstruction of the world along Socialist lines. But when his analysis of Socialism is scrutinized, it is impossible to share his enthusiasm in any degree. He lays down, as a basic generalization on which Socialism rests, "that the community as a whole should be inalienably the owner and administrator of the land, of all raw materials, of all values and resources accumulated from the past, and that all private property must be of a terminable nature, reverting to the community, and subject to the general welfare." To do him justice, Mr. Wells somewhat abates the rigor of this generalization when he comes to deal with specific problems. But, for all his abatement, he does not do away with what, as Dr. Abbott pointed out in The Outlook of March 7, is the fundamental objection to Socialism—its essential unjustness. "Man," as Dr. Abbott then said, "has an absolute right to the product of his own labor, because it is really a right to himself. Slavery was unjust because it denied this right and took the product of the workingman's labor for the slave-owner. Capitalism is unjust in so far as it takes too great a proportion of this product for the tool-owner. State Socialism is unjust because it takes the whole of the product for the community. It is a form of slavery, with the community for the master."

Not denial but broader recognition of the rights of the individual is the real need. That is the true Socialism, and it can be attained without passing through the cruel ordeals of a Class War and a Revolution. Every piece of legislation which makes for the better securing to the individual of the rights that should be inalienably his is so much gained. This involves, and must involve, an enlargement of the power and activities of the State to protect the weak and insure equality of opportunity. But it does not involve the complete and ruinous overthrow of the social order, towards which Socialism would hurry mankind.

Comment on Current Books

A Theology Wanted

A brief historical note is needed by the non-Presbyterian reader of this volume.[1] The creed revision assented to by the General Assembly of 1902 left some statements untouched that should have been expunged. These still stand in the official creed of the Church. Against these Dr. Carter strongly protested in 1904 to the Presbytery of Nassau, and requested to be either dropped from its membership or to be dismissed to Congregational fellowship. The Presbytery unanimously asked him to remain in it, and in 1905 petitioned the General Assembly to make the "Brief Statement of the Reformed Faith," adopted in 1902, and free from all repulsive propositions, the official creed of the Church. This was unanimously negatived, and the Presbyterian Church is still committed to some monstrous propositions, *e.g.*, "that all mankind," blacks included, are descended from Adam, the mythical progenitor of the Mediterranean races, and, because of his sin, are under God's "wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever." Such is the situation which has called forth the fresh protest which Dr. Carter makes in this book to his fellow-Presbyterians, contending not only that such doctrine is anti-Christian, but that further adherence to it involves a mental and moral twist incompatible with candor and strict honesty. He writes incisively, but evidently out of a long experience of gladsome faith in God.

[1] Wanted—A Theology. By Samuel T. Carter, D.D. The Funk & Wagnalls Company, New York. 75c., net.

The Money God

It was, we think, the late Senator Hanna who gave currency to the term "money-mad," by which he characterized a certain rich man. Mr. Van Dyke's book[1] is devoted to the exposure of money-madness as the great

[1] The Money God. By John C. Van Dyke. Charles Scribner's Sons, New York. $1, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

American epidemic. This afflicts millions of "little rascals" as well as the comparatively few "wealthy malefactors." It "has journalism by the throat," depraves the drama, and taints all business life. It despoils the land by waste; it demoralizes our National life, and gives us ill fame throughout the world. "The trail of the dollar is over it all." Happy exceptions and gleams of returning sanity are noted, but the somber view of existing conditions is persistently presented as a provocative to National soberness. Yet it makes no raid on millionaires as such. Its tone on that subject is Rooseveltian. It is a tremendous indictment of the degrading materialism now menacing both democracy and religion. As such it should be read by all who have at heart the need of a moral revival. Exception, however, must be taken to an occasional savor of race prejudice.

Unrest in India

The present condition of unrest in India has caused a praiseworthy disposition to hear about it, not only from Englishmen and English newspapers, but from Indians and their publications. The present volume[1] is timely, therefore. It sets forth in temperate phrase the feelings and aspirations of the natives. It gives ample credit to English rule, not only for the maintenance of law and order, but also for the development of education—an unprecedented enlightenment for India. The present discontent is due partly and inevitably to this educational advance. But the author does not fail to point out that the unrest has been aggravated by the blunders of the educators as well as by native extremists. Nor does he fail to emphasize the social exclusiveness of both Englishmen and natives as a prime factor in the result. As to any tardy performance by the English of promises perhaps too lavishly made, the author declares that they were not given by Machiavellian politicians, as his extremist compatriots maintain, but were the outcome of the generous impulses which a free people are bound to feel. Indeed, he adds: "Hardly any Indian patriot has rendered India such valuable services as Englishmen of the type of Burke and Bright, Macaulay and Bentinck." We are glad to note that the author refuses to believe, as do the Indian extremists, that the interests of England and India are now contradictory and mutually exclusive. If they were, sedition might be justified. But how shall present seditious tendencies be avoided? By getting closer personally. Unless social barriers are broken down, political ones cannot be destroyed. The problem of India is primarily a social problem. "To my mind," says Mohamed Ali, "the remedy lies in more dinners and less debate."

[1] Thoughts on the Present Discontent. By Mohamed Ali. Bombay Gazette Press, Bombay, India.

Mind in the Making

The dominating thought of this instructive work[1] is that "we have given too narrow an interpretation to education," regarding it as a preparation simply to meet existing conditions. So it results in "intellectual rigidity," thinking in ruts. Education should rather cultivate "mental plasticity, capacity for understanding and controlling new situations and for making them." We must indeed learn to adjust ourselves to environment, but not as an end, rather in order to readjust it. This view of the function of education is based on a wide study of the various conditions prescribed by the physiological requirements of the nervous system, the disturbances incidental to it during growth, the racial brain, the psychology of learning. As side-lights the various standards of human power disclosed in the school-experience of noted persons, with chapters on the criminal tendencies of boys, and recent experiments in pedagogy, lend it confirmation. "All children," says Professor Swift, "are exceptional," but the schoolmaster aims to make them homogeneous. The chapter on "schoolmastering education" is an incisive critique of current practice and its results. The social as well as the scientific aspects of the pedagogical problem are brought into view, the common complaint that education fails to fit for life, and "the inherent antagonism [to it] of our industrial system," which bodes ill to democracy. As a plea for the personal element in education, and for the extension of the experimental method "in the interest of a soundly constructive pedagogy," this is an eminently luminous and influential work.

Senator Stewart's Reminiscences

It is impossible to praise Senator Stewart's volume[2] unreservedly, for there is a good deal that seems irresponsible and in questionable taste. Nevertheless, the book is decidedly entertaining, and covers the experiences and adventures of a man who (to quote the publisher's description of the book) has "lived among frontiersmen, Indians, ranchmen, miners, judges, statesmen;" who has "helped to build a great Western State, made laws, interpreted them, enforced them and executed them;" who has "made and lost a dozen fortunes;" who "declined a place on the bench of the Supreme Court of the United States;" who was United States Senator for twenty-nine years; who

[1] Mind in the Making. By Edgar James Swift. Charles Scribner's Sons, New York. $1.50, net.

[2] Reminiscences of Senator William M. Stewart of Nevada. Edited by George Rothwell Brown. The Neale Publishing Company, New York. $3, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was a friend of Lincoln, who knew any number of famous men in the last third of the century, and who now, at the age of eighty-three, writes with the animation and vividness of a young newspaper man and in what may be called essentially a newspaper manner. He does not hesitate to say sharply critical things, and in one instance—that of Mark Twain—shows a decided desire to "get even" for what he thinks was a past offense. There is a good deal of fun and there is a good deal of liveliness in the book, which must not, however, be regarded too seriously as a contribution to American history.

Frederic Harrison on Politics

Mr. Harrison thus describes his object in this volume:[1] "In the 'Creed of a Layman' I traced the growth of my own convictions from a theologic to a scientific faith. In 'The Philosophy of Common Sense' I dealt with the intellectual grounds on which a human religion must be based. The natural complement of these treatises is to show this system of philosophic religion in action." The action to which Mr. Harrison refers is social action; the effects which he considers are its effects on national and social problems, foreign and domestic. His general attitude may be described in American newspaper English as anti-imperialistic on foreign questions and Socialistic on domestic questions. The volume is composed of essays and addresses written during the last half-century, some of them thirty or forty years old. His excuse—or should we say justification?—for the republication of these essays is that "I have found almost nothing to qualify in the judgment which I passed at the time on the great events and the dominant personalities of the nineteenth century." This as a justification for publication may be questioned. We doubt whether a man who avers that he has learned almost nothing in the last forty years of the nineteenth century is qualified to be a leader of society in the beginning of the twentieth century. Mr. Harrison has the very distinctive value of knowing what he thinks and being able to state it with great clearness. He is a fascinating writer. He has, however, the defects of his qualities; is nothing if not dogmatic; has few doubts or difficulties, and declines to recognize the existence of any mysteries in life. He is critical rather than constructive, and more able in answering arguments than in proposing a programme. He is somewhat of an alarmist, and is sure that the British Empire, with its territory on which the sun never sets, is doomed to early dissolution; that "nothing can ever make a nation out of a congeries of provinces, with every skin, creed, and type of man to be found on earth." Yet he has no definite policy to propose; at least we do not deduce from his writings that he would withdraw first from Egypt and then from India, or that he would cut off the self-governing colonies, Canada and Australasia, from all connection with the mother country. Turning from foreign to domestic problems, his condemnation of the old "Plutonomy" on the one hand and State Socialism on the other is keen and, in our judgment, in the main unanswerable. But he leaves us somewhat in the air respecting any specific remedies for present social evils. His general conclusion is plain, and we agree with it, that "selfishness can be cured only by religion—by a social religion, the aim of which is not to land the believer in heaven but to reform human nature upon the earth." But what specific measures of reform other than the moral improvement of the individual he would propose is not clear. On the whole, this volume, like its two predecessors, we regard as more stimulating than satisfying; it is more valuable as showing what not to do than how to set about doing any specific things.

The Church and Modern Life

Dr. Gladden has three characteristics which, combined, have given him his religious leadership in America: level-headedness, the spirit of humanity, unflinching and uncombative courage. His mind is essentially judicial. If he had chosen the law as his profession, he would have made a great judge. He sees both sides of every question. His catholicity is not that of a compromiser, but that of a comprehensive thinker. He is an Abou ben Adhem among theologians, and his contemporaries write him down as one who loves his fellow-men. He measures the Church, therefore, not by ecclesiastical but by humanitarian standards; not by its conformity to past traditions, but by its practical service to the present age. He is not a fighter, though if occasion demands he can fight. He is a teacher, but whatever he believes he teaches quite regardless of consequences to himself. These three qualities characterize the volume before us, in which the author shows: first, that the roots of religion are in human nature; second, that the Christian religion alone has qualities that fit it for a universal religion; third, that religion to be effective must be organized in institutions; fourth, that what is needed in the institutions of the Christian religion to-day is a clear

[1] National and Social Problems. By Frederic Harrison. The Macmillan Company, New York. $1.75, net.

[1] The Church and Modern Life. By Washington Gladden. Houghton, Mifflin & Co., Boston. $1.25, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

recognition that redemption is social, not merely individual, a clear appreciation of the present-day needs of humanity, and a resultant Gospel, the aim of which shall be to bring the kingdom of God—that is, of righteousness, peace, and joy—upon the earth. The book[1] is interpretative of the present movement in the American churches, and will add to that movement both guidance and new impulses.

The Inquisition in the Spanish Dependencies

We need not do here much more than state that Dr. Lea has completed his great work on the Inquisition by this volume,[1] supplementing the preceding ones on the Inquisition of Spain and the Inquisition of the Middle Ages. This volume gives the history of the Inquisition in Sicily, Naples, Sardinia, Milan, the Canaries, Mexico, Peru, New Granada. The Philippines were under the control of the viceroyalty of New Spain or Mexico, and under the chapter dealing with the Inquisition in Mexico is an account of the Inquisition in the Philippines. We think it would puzzle any so-called anti-imperialist, after reading this chapter on the Spanish government in the Philippines, to justify the policy, which has sometimes been urged, of returning the Philippines to Spain after her power there had once been destroyed.

Everyman's Library

We note with genuine pleasure and appreciation the fact that fifty new volumes have just been added to Everyman's Library.[2] We have spoken more than once of the service to literature accomplished by this library, which defines its aim and scope by quoting Carlyle, "The true university in these days is a collection of books." Such a collection as Carlyle had in mind is contained in the three hundred and eighteen volumes now obtainable under the general title of Everyman's Library. Not only is there to be found in this collection the classical works of the older English writers, but also the best books of modern writers of power and charm in the varied departments of history, philosophy, and essays, as well as fiction. The man whose library cannot be improved by a judicious selection from the long list of these books in certainly rarely fortunate in his present literary possessions. The new list of books, for instance, contains volumes from the pen of Carlyle, Thoreau, Machiavelli, Blackmore ("Lorna Doone"), Parkman, Prescott, Cary (Dante), Seeley ("Ecce Homo"), Dickens, Balzac, Stevenson, and Lewes (Goethe). The edition is remarkably good for the price, and is certainly in good taste as to printing and topography. To be too critical about paper would be unfair and unreasonable.

[1] The Inquisition in the Spanish Dependencies. By Henry Charles Lea, LL.D. The Macmillan Company, New York. $2.50.

[2] Everyman's Library. Fifty new volumes. E. P. Dutton & Co., New York. 35c. net per vol.

Bishop Gore on the New Theology

Bishop Gore's book[1] is a criticism of and a reply to the New Theology. It is not always quite easy to understand the author, but this is because theological phrases carry different meanings to different minds. His definition of the New Theology as evolved in a doctrine of divine immanence is sound; his characterization of it as pantheistic would be vigorously denied by most of those who hold to the New Theology. His general attitude, however, is clear; it is the reverse of Modernism. In his opinion there is an essential difference between human nature and divine nature; religious truth cannot be arrived at by the human faculties; it is furnished to men in a completed revelation; and a summary of that revelation is to be found in the Apostles' and Nicene Creeds, which are to be accepted by faith, the critical faculty having been laid aside as inapplicable to religion, and the creeds of the fathers accepted by a faith that is uncritical if not passive. This volume might be described as a kind of Anglican Catholic Encyclical on Modernism: interesting but inconclusive to the man who is animated by the modern spirit.

The Religion of a Democrat

Dissent from the conclusion of this volume,[2] "the redemption of the people will be by means of impersonal immortality [*i.e.*, a posthumous influence]—the crux of democratic religion," is compatible with full assent to its initial thesis: "It is good to live for others, it is better to live for all the others. That is the religion of a democrat—the dynamic to secure the realization of the fullness of life for all people." Here, of course, the word "religion" is to be used as St. James uses it in his notable definition of religion as expressed in conduct. But conduct is not the whole though a large part of religion. "Religion is attachment to God with the will." Professor Zueblin would not adopt this *mot* of Professor Pfleiderer. His democratic religion does not base itself on theocratic principle, but on the wants and the will of the people. The failure of the Church thus far to read its Bible aright, and to socialize religion accordingly, accounts for such alternative proposals. But a better day is dawning.

[1] The New Theology and the Old Religion. By Charles Gore, D.D. E. P. Dutton & Co., New York. $2.

[2] The Religion of a Democrat. By Charles Zueblin. B. W. Huebsch, New York. $1, net.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Letters to The Outlook

RECLAMATION AND THE EAST

Your recent editorial on "Reclamation's New Plans" is undoubtedly pleasing and comforting to the much-discussed man of the city who hopes some day to accumulate enough cash outside his living expenses to migrate to this reclaimed desert, and also to the foreigner who, coming to this country with his family and maybe a few dollars, expects our Government to give him a home; but, for one moment, look at the matter from our point of view—that of the farmer here in the East, who supplies your own and all other Atlantic coast cities with whatever you eat that may in any way be termed fresh.

We are contented on our farms; we are prosperous, as farmers go, making good livings for our families and filling our place in the world, and, as is often shouted from the campaign platforms, supplying the country with its future sturdy, rugged citizens.

We have no special grievance against our Government, but to read your account of the immense appropriations being made out of the money which has largely been collected as taxes from the class of men I have referred to, to be used in reclaiming desert land by irrigation and then distributed among settlers to use in producing crops in direct competition with the men who have furnished the money to ditch their land and drain their bogs, is the most unscrupulously unequal distribution of benefits this Government of ours has ever indulged in. We do not, as I have said, want to go out West and farm irrigated land, and if the Government undertook to spend five dollars per acre on some of our Eastern lands in order to increase their usefulness, my! what a foolish idea it would be. What do you imagine the Western farmer would say to such a proposition as taxing himself in order to give us five dollars per acre to increase the fertility of the soil?

But this is not the principal motive I have in writing; you say, "But now the West is enthusiastically heralding every project and is begging for greater effort." Do you mean individual families have settled, each on one hundred and sixty acres of desert, and are crying for the Government engineers to run a ditch by the house so they can farm the land? Or who is the Government doing all this free work for? Some more land-grabbers, who have been caught stealing good ranch land, and have to go stealing deserts and waiting for the Reclamation's new plans to come along, and then sell the land for what you say it will be worth, $50 to $100 an acre?

I would really like to know who our money is being spent on, since we are not told at the time of tax collection.

THOMAS B. BOSS.

Spencerville, Maryland.

[It is probable that the misconception of this writer concerning the actual operation of the Reclamation Service is shared by many other farmers of the East. Instead of the vast sums being "collected as taxes," the money to carry on the reclamation work comes directly from the West itself. The law under which this work was begun was enacted by Congress June 17, 1902, and provided that all money except certain fees, received in fourteen arid States and two Territories from the sale of public land, should "be set aside and appropriated as a special fund in the Treasury, to be known as the 'reclamation fund' . . . for the reclamation of semi-arid lands in said States." This fund was made a revolving supply. As soon as a project is completed, the settlers benefited must begin to return to the Government the cost thereof, payments being in ten annual installments without interest. The money so returned is used for the construction of other works. No one can possess more than one hundred and sixty acres of this reclaimed land, and the settler must be an actual resident on the land. When it is considered that the projects now under construction will make habitable and fertile a territory equal in area to the crop acreage of Connecticut, Massachusetts, New Hampshire, and Florida, and that projects planned for the near future will double this acreage, the home-making beneficence of the work is appreciated. All this is not "free work," nor is it in the interest of the "land-grabber," as he cannot get a foothold. The Government is receiving from the settlers to whom the land is sold every dollar of the cost without interest, and has in effect only loaned its credit and its skill to bring a wider fertility. The magnitude of the undertakings is beyond the power of private corporations or individuals; we have no doubt that if a plan could be perfected to improve the fertility of Eastern farms by a similar process, it would have the Government's hearty co-operation—and it should have. If the Eastern farmer with a market for his products ready at his door does not want to go West, he should remember that others do; and that if these settlers are willing to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

repay the Government for its labor in their behalf, they ought not be denied the opportunity of securing fertile farms on what has been practically worthless desert. Their distance from the Eastern market equalizes to a considerable degree the effect of their competition; and as for taxes, it is estimated that the projects now under way will add $232,000,000 to the taxable property of the Nation, without cost to the Government in the final adjustment. This of itself should decrease rather than increase the burden of which our correspondent complains. Little wonder that the West "enthusiastically heralds" each new project—but it is because of larger opportunity and a greater measure of certainty in its production. Reclamation is a business proposition in the broadest sense, and exerts a beneficial influence upon the entire country, East as well as West.—THE EDITORS.]

A EULOGY OF MR. BRYAN

I was not a little interested in a recent editorial (The Outlook for May 9) in your paper entitled "Mr. Bryan," in which you descended to the task of damning a great man by faint praise. But your purpose of proving Mr. Bryan unfitted for the Presidency might have been accomplished in fewer words. "Mr. Bryan is a Democrat, and no Democrat is fit for President," would have been to the same purpose and would have saved you from the inconsistency of urging against him objections which would have debarred the greatest men who have ever sat in the Presidential chair. "He is not a great executive in industry or finance." How about Lincoln in that respect? How many of our Presidents had demonstrated their abilities in that direction before their election? If that is the kind of man the American people are seeking, Morgan or Rockefeller is the man they are looking for. "He is a commonplace author when judged by the highest literary standards." But what President was ever selected by the canons of the highest literary standards? How many would have failed if tested by them? What force is there in the statement that "he does not try great cases" in his profession, since he has not practiced his profession for years—not since his novitiate, one might say. The Outlook editorial is unfortunate, it seems to me, in its reference to Mr. Spurgeon, who displayed something of genius for administration. Nor does Henry Ward Beecher appear to have been wholly lacking in that direction, especially in the ability to inspire and direct others in the work. "Mr. Bryan is an unsuccessful politician, if office means success." If I remember correctly, one of the charges brought against Mr. Lincoln during his first candidacy was that he had "won fame by running against Mr. Douglas for the United States Senate and being defeated." Should not the spirit of fairness have prompted the suggestion that Mr. Bryan's defeats might have been due to the advocacy of principles which were ahead of his time, but which have now become among the commonplaces of political wisdom which The Outlook itself now loves to glorify in the person of Mr. Roosevelt?

But now as to The Outlook's crowning unfitness on the part of Mr. Bryan, his "oratorical temperament," surely The Outlook's editor had forgotten Mr. Gladstone when he named that objection. Surely he had forgotten that it was said of Cæsar that he might have been Rome's greatest orator had he not chosen to be her greatest warrior. If Mr. Bryan was an orator *and nothing more*, the objection might hold. But surely he has studied Mr. Bryan's character to little purpose who reaches that conclusion in regard to him. If that is The Outlook's judgment, the great West, which measures men by other standards, does not agree with it. It measures Mr. Bryan not simply by his oratory, but by his force of character, and, measuring him thus, it regards him as one of the greatest men of this generation. It measures him as a master of men, and finds him almost without a peer among his countrymen. Witness his great leadership of his party, as remarkable in its way as Mr. Roosevelt's leadership of his. Does The Outlook regard the Presidency as synonymous with routine work, and the great President as synonymous with a great routine worker? The great President is rather the great leader who has the genius to command and direct others, having that prescience which is able to mark out the high course to be pursued. A sympathetic study of Mr. Bryan's career would have discovered to The Outlook just these qualities in him. It is the revelation of just these qualities in Mr. Bryan which has inspired that faith in him which is strongest in those who know him best.

It is surely beneath the dignity of a great journal like The Outlook to catch at the suggestion that Mr. Bryan is a great preacher to urge it as proof of his unfitness for the office of President. To me it has been a source of unspeakable satisfaction that our two greatest statesmen, judged by their services to their country, are both preachers of righteousness.

It must be accepted as evidence of the singular insularity of the East that it was so

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

long content with such a grotesquely inadequate estimate of the true greatness of Bryan—that even yet it gives him but a reluctant and half-hearted appreciation. He is not simply an orator of singular persuasiveness, but he is the most masterful of men—a man with an intellectual grasp and a foresight which mark him as one of the most marvelous men of his generation. He is a born ruler, and that fact you people at the East have failed to appreciate. A lifelong Republican who was with him in a railway wreck a few years ago said afterwards, "They do not need to say anything more to me about Bryan. Bryan was the first man out and the first man at work. It seemed that he did more than any other five men, and he was not at work five minutes till every man, by an unconscious recognition of leadership, was taking orders from Bryan."

T. W. De Long.

Ainsworth, Nebraska.

[As to our correspondent's assertion that The Outlook opposes Mr. Bryan because he is a Democrat, we can best reply by saying that The Outlook has repeatedly supported Democrats for political office. As to whether the opposition to Mr. Bryan springs solely from "the singular insularity of the East," we refer our correspondent to the voting statistics of 1896 and 1900. In 1900 the only Western States Mr. Bryan carried were Colorado with four votes (in the Electoral College), Idaho with three votes, Missouri (if Missouri is to be considered politically as a Western and not a Southern State) with seventeen votes, Montana with three votes, and Nevada with three votes. These figures show that the West rejected Mr. Bryan quite as decisively as the East; and if Mr. Bryan is nominated, we believe that the voting statistics of 1908 will register an equally vigorous rejection.—The Editors.]

WHY, OF COURSE!

I shall have to ask you to please excuse me, but I am more or less confused on one of your American plants, and possibly you can help me out.

This plant is the blackberry. Now, one of your great men tells me that a blackberry is red when it is green, while another authority tells me that a blackberry is still green when it is red. This would not seem so strange were it not that my friend and brother botanist of California, Mr. Green, tells me that Mr. Gray (Asa) says in his book that a blackberry is not a berry, but is a multiple fruit. Now, dear sir, if a blackberry which is not a blackberry is still red when it is green, and Mr. Gray, according to Mr. Green, says a blackberry is not a blackberry, will you kindly tell me what then is a blackberry? Now, taking the word of my friend Mr. White, who raises poultry, we will assume that a blackberry, which, as Mr. Green has already said that Mr. Gray said was not a berry, is a double-yolked egg, or the chicken produced from this egg; of course, then, this chicken would be a multiple fruit, which then corresponds exactly with what Mr. Green said Mr. Gray said about a blackberry not being a blackberry, even though still green when red. Now Mr. White says he produces his multiple fruit from layers, and also Mr. Green says that Mr. Gray says we can produce blackberries (which are not blackberries) from layers also, and that these layers also scratch, showing a very great resemblance between them, thus reducing them to the same family of plants. Now Mr. White says he picks his chickens before he eats them, and so, also, the blackberry that Mr. Green says Mr. Gray says is not a berry is picked before it is eaten.

Now, my friend Mr. Brown told me that the white blackberry that my friend Mr. Burbank has created is a blackberry that is white, for White says so, while Mr. Green says Mr. Gray says it is not a berry; but, supposing it was a real blackberry, but was white instead of black, what color would it be when green? Or if the blackberry (providing it was a blackberry) were white when it was green, and then turned white without being red when green, what kind of a berry would this be? or would it be a chicken? Now, Brown says Green knows nothing about colors, while he may know a blackberry (providing a blackberry was actually a berry); he is wrong in the premises, for Mr. Gray says the blackberry is not a berry, but a multiple fruit, and therefore, even though it might be white when ripe blackberry or red when green, it still could be red when green, as Mr. Gray does not take up colors. Mr. Brown said Mr. Burbank worked wholly on colors, and made a blackberry (which Gray said was not a berry) that is a white berry although it is not a berry; and, being, as you will see, wrong in all these premises, can we not say that black is not black when we prove 'tis red when 'tis green, as in the blackberry (providing a blackberry was a blackberry and not a black multiple fruit) which we all know so well, even though we find our fingers purple after eating a blackberry, which is a multiple fruit.

Now, if a blackberry which is red when green be bred to be a white blackberry, or *vice versa*, and gives a purple stain, would it not be just as well to call it a chicken scratch-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing your flower garden, which makes you blue instead of purple?

Now, if the blackberry scratches you, it makes the place red, even though the blackberry is white or red or green; and the scratch of the chickens also makes a red mark.

Now, will you kindly tell me if I am confused on the English language, or have I a wrong idea of the blackberry?

Now, is Mr. Green right in what he says about Mr. Gray and the blackberry? I know Mr. Burbank has a white blackberry, and I know Mr. White and Mr. Brown are not lying as much this year as last, so I can quite reasonably believe them this year. Now, if not asking too much, could you send this letter to your chemical laboratory and have a qualitative report made on it, and then we can see if the blackberry (proving it was a blackberry) is red when green, or if it is a chicken from a double-yolked egg.

The only chemical terms I know are H two Oh, so, if there are any more, please use baseball terms, as I know some of them, but clear me up on the colors, as I may go to railroading and I would surely get knocked out on color blindness.

ELMER STEARNS, Botanista
Escuela de Agricultura.
C. Juarez, Chih., Mexico, June 1, 1908.

OLD MEN AND SUMMER

As I read my Dante, on my piazza, with a lovely ocean view on the south, and a soft breeze from the southwest, where was the heaven of Canonchet and Samuel Sewall—if I close my eyes a moment I see on the highest ranges of benches in Paradise, listing to strains which are on higher octaves than my ears apprehend, a chosen row of Saints. They are not many, but they are of the reliable kind.

They are those who annually contribute to the Open Air Fund for Old Men, in the office of Lend a Hand.

No! There is no justification in any scientific treatise for their existence. They should have died, in the theories of scientific charity. But, they did not! And every year, at this office, just as we hear the plashing of the sea on the beach, there comes a gentle tap on the door, to ask if grandpapa may not go out from his attic to New Hampshire, or the Cape, or the other Cape, or Buzzards Bay, or Long Island Sound.

And we always send him. This is because the elect fifty of The Outlook send us their checks, large or small, to pay for his "outing." We call the Fund, on our books, "Outlook Outing Fund for Old Men."

To these Elect, I hope that before June is ended you will ask them to rally once more. And I promise them again the thanks of forty or fifty of the old men. The number must be in proportion to the figures on the checks.

EDWARD E. HALE.

Office of Lend a Hand,
1 Beacon Street, Boston.

A VILLAGE SOCIAL SETTLEMENT

The village of Hoosick Falls, New York, is about to undertake a unique work for the betterment of its people in the establishment of a social settlement and the application of settlement methods to the conditions and needs of a village community. So far no example of settlement work in a community of this size (population 6,000) has come to the notice of the promoters of this movement.

A number of citizens deeply interested in and concerned for the best development of every one in the village have formed the Hoosick Falls Association for Social Work, having for its objects "to find out what are the adverse living and social conditions in our community, to learn their remedies, and then by practical measures to secure their actual adoption."

The present need of the Association is to find a woman of experience who will take the lead and carry the work forward, using the enthusiasm and the co-operation of those on the ground who see the needs of a manufacturing town with a large foreign-born element and are ready and willing to serve under a competent leader.

Whoever responds to this call must do so thinking more of the opportunity for helpful service than of financial compensation. While the latter will be adequate for living expenses, it cannot, in this first year of the Association's life, be commensurate with the value of the services the leader must render. However, it does not seem to be too much to hope that some courageous, large-hearted, and noble-minded woman, inspired to do something for the betterment of her fellows, will be found to volunteer to undertake this work. To such a one the Association pledges hearty and loyal support.

We ask The Outlook to give this appeal the benefit of its large circulation among a constituency believing in good works, in the hope that in this way the right person will be reached and interested.

THE HOOSICK FALLS ASSOCIATION FOR SOCIAL WORK.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED